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FINIS.

To the moſte gentle and godly diſpoſed Childe M. Thomas Cecil, ſonne to the right honourable Sir VVilliam Cecil, Knight and Secretary to the Kings maieſtie, Thomas Beacon wiſheth the fauour of God, with the increace of vertue and learning.

IF of holy letters we bee not ſleepy nor vain Readers, but diligently mark what we read: we ſhall eaſely perceiue that among other cōmaundementes of God, this is not the laſt nor the leaſt, which he giueth concerning the bringing vp of youth in ẏ knowledge of his bleſſed wil. For ẏ godly wiſdome knoweth right wel, that except the yõglings of a common weale be vertuouſly brought vp, and faithfully framed, according to the right rule of Gods holy appointmēt: it cannot come to paſſe but that his glory (the good Parents being once deceaſed) muſt nedes be obſcured in this world, ẏ inuocatiō of his name ceaſe, and all godly Religion decay, yea the men them ſelues (if they be worthy ẏ name) muſt nedes become brutelike, and be caried aboute with euery ſtraunge doctrin, cōtemne all laudable lawes, breake all good orders, followe their fleſhly appetites like vnreaſonable beaſtes, and ſo at laſt bring bothe them ſelues and their Realmes vnto vtter deſtruction.

Wherfore as God in his holy law requireth of parentꝭ nothing more earneſtly then to bring vp their Children vertuouſly, & according to his word: ſo likewiſe all godly fathers & mothers haue euer from the beginning don their vttermoſte endeuour to train vp their yunglings euen from the very Cradels in the nurture, fear, & doctrin of the Lord ſuppoſing thē ſelues then beſt to pleaſe God, and moſte to do the true office of godly and naturall parēts: when they ſtudy how to garniſh, not their childrens bodies with gay and ſumptuous veſtures: but their mindes with noble & precious vertues, not how to lift thē vp to tranſitory dignities & worldly honors, which as dayly experiēce teacheth, are more brittle then glaſſe, & vade away like ẏ graſſe: but how to make them honorable and praiſe worthy in the ſight of good men, & profitable to the cōmon wele, through vertue, learning, wiſdome and councel. And the more the Parētꝭ thē ſelues did excel other in knowledge, wiſdome, & learning: the greater deſire had they to bring their children vnto the like perfection, bearing heauily that theirs ſhould in any point degenerate frō their Fathers vertues, and not orderly anſwere to the godly qualities of their noble parents. Hiſtoryes bothe godly & Ethnick, do miniſter vnto vs examples abundantly in this behalf, which I would héer gladly recite, if I had not attempted the like enterpriſe alredy in my preface to the Gouernaunce of Vertue. Again, if I were not fully perſwaded, that you haue héer tofore bothe red and alſo heard of your Teacher the ſame or els the like Hiſtoryes.

Your right honourable and moſte worthy father, knowing the good pleaſure of God in this behalf, hath alſo after the example of all other noble & godly parents, painfully trauailed, bothe by him ſelf & by learned teachers, to bring you vp, euen frō your Cradel in the knowledge of Gods will & of good letters, that you might as in age, ſo likewiſe in vertue & learning growe and increace vnto his comfort, vnto your owne commendation, & vnto the profit of the common wele héerafter. And as your Father is learned and hath a breſt ſtuffed with all godly vertues: ſo is his deſire to haue you both learned & vertuous, that when he ſhall giue ouer to nature (God ſo diſpoſing) he may leaue behinde him his owne Image, yea (as I may ſo ſpeak) him ſelf, not only in lineaments of body: but alſo in vertue, in godlynes, in wiſdome, in knowledge, and by this meanes be counted of his poſteritie, a worthy member of the commō wele, bothe in him ſelf, and his Sonne.

It is your dutie therfore to ſatiſfie the good deſire of ſo naturall Father, and to anſwere the expectation of many, which looke ſo to finde in you heerafter, that vertue, learning, wiſedome, and grauitie, that is euidently perceiued in your moſte worthy father. This ſhalbe brought to paſſe, if according to your beginning ye go forth diligently to call on yͤ name of God, and to apply your minde to good letters, to giue eare to the wholſome admonitions of your moſte deer Father, & to take heed to the daily exhortations of your teacher, euer framing your life according to your knowledge and that ye may doo this the more conueniently: I giue you this litle treatiſe, whiche ſhall abundauntly inſtruct you in thoſe points of Chriſtian Religion, which at this preſent doo moſte of all become your age. In it are contained the principles of our profeſſion, which I haue ſo opened with yͤ conference of the other ſcriptures: yͭ they may worthyly ſeeme to ſtriue with large Cōmentaryes. I haue alſo ſet forth yͤ duties of all eſtates and degrees as they be taught in Gods worde, that all ages & all kindes of people may heer learne to knowe their dutie, bothe towarde God & his neighbour. Neither is any thing taught in this treatiſe, that is not ſufficiently fortreſſed with the authoritie of the holy ſcriptures, ſo that I dout not, but the godly lerned which loue to heare the voice of their Shepheard Chriſte, will not diſalow this my diligence

gence. Let other intreate of hye miſteryes and clyme vp to the hyeſt Heauen. I ſhalbe content to write of things according to my knowledge and your capacitie, and to creepe vpon the ground. Let other talke of the vnknowen ſecrets of the bleſſed Trinitie, of predeſtination, of the ſtate of the ſoules departed. &c. I wil ſpeake of the Articles of the Chriſtian Faith, of the Lords Prayer, of the x. Commaundements, of the Sacraments, of Chriſtes Church &c. Let other be counted the flowers of learning, for opening (I knowe not how ſecret miſteryes) I force not to be called vnlearned, ſo ẏ I may knowe Chriſte crucified, and in teaching him either by my writings or Sermons win ſome vnto God. But to end, embrace vertue, loue learning, garniſh your breſt with the frutes of Gods ſpirit, be not idle, flee vain and to much childiſh paſtimes, ſpẽd your time frutefully; exerciſe your ſelf in readĩg Gods word: ſo ſhall God bleſſe you, multiplie your yeeres on earth, & giue you ioyful dayes, vnto the great comfort of your ſelf and the ſinguler ioy of your honourable parents, whome with you I wiſh alway proſperouſly to do.

¶Fare ye wel.

The

The Principles of Christian Religion.

Of Faith.

¶VVhat faith is.

FAith is a ſure perſwaſion and an vndouted beleef of the hart, in the mercifull promiſes of God made to all faithfull penitent Sinners in Chriſtes blood, and freely performed of God the father for Chriſtes ſake.

VVhat benifits vve receiue of God through faith.

Ephe.2. By faith, we vvhich afore by nature vvere the children of vvrath, are made the ſonnes and children of God.

¶Probations out of the holy Scriptures.

Iohn.1. AS many as receiued him to the
gaue he power to be made ẏ ſōne
of God, euen thē ẏ beleeued on h
name, which were borne, not
blood, nor of the wil of the fleſh, no
yet of the wil of man, but of God.

All ye are yͤ ſõnes of God, becauſe ye haue beleeued in Chꝛiſte Jeſu. Gal, 3.

By faith vve vvhich afore vvere ſinners: are iuſtified and counted rightuous in the ſight of God for Chriſtes ſake. Rom, 4

Pꝛobations out of the holy Scriptures

We plainly affirme/that a man is iuſtified by faith, without the woꝛks of the lawe. Rom, 3.

We beeing iuſtified by faith: haue peace towardes God thꝛough our Loꝛd Jeſus Chꝛiſte. Rom, 5.

We knowe that a mã is not iuſtified by the deeds of the lawe: but by the faith of Jeſus Chꝛiſte, & we haue beleued on Jeſu Chꝛiſte, that we might be iuſtified by the faith of Chꝛiſte, & not by the deedſ of the [illegible] cauſe by the deedſ of the [illegible] ſhall be iuſtified. Galla, 2.

[illegible] of you as are iuſtified [illegible] e fallen from grace. [illegible] d hope foꝛ in the ſpi[illegible] ſified thꝛough faith. [illegible] us Chꝛiſte neither is cir Galla, 5.

cumciſi

cumciſion any thing worth, neyther yet vncircumciſion, but Faith, which worketh by looue.

By faith we are maried vnto Chriſte.

¶ Probations out of the holy Scriptures.

Oſe. 2. I wil mary thee vnto my ſelf in faith, & thou ſhalt knowe the Lord.

Math. 22. Faith is the wedding garment wherewith we bee maryed vnto Chriſte, according to the Parable which we read in the Goſpel.

By faith our prayers are accepted and heard of God.

¶ Probations out of the holy Scriptures.

Math. 21. All things what ſoeuer ye aſke in Prayer (if ye beleeue) ye ſhall receiue them.

Iacob. 1. Let him that prayeth aſke in Faith, and dout not. For hee that douteth: is like a waue of the Sea which is toſt with the windes and caryed with violence. Neither let that mã think that he ſhall receiue any thing of the Lord.

By faith Chriſtes fulfilling of the law, is counted our fulfilling.

¶ Probations out of the holy Scriptures.

Chriſte is the fulfilling of the law to iuſtifie all that beleeue. Rom. 10.

Chriſte hath deliuered vs (hee ſpeaketh of the faithful) from the curſe of the law, in as much as hee was made accurſed for our ſakes. Gal. 3.

Be it knowen vnto you, ye men and brethern, yͭ through this man (Chriſte) is preached vnto you the forgiuenes of ſinnes, and that by him all that beleeue are iuſtified from all things, from the whiche ye could not be iuſtified by the law of Moyſes. Acts. 13.

By faith our woorks are allowed before God for Chiſtes ſake.

¶ Probations out of the holy Scriptures.

What ſoeuer is not of faith is ſin. Rom. 14.

Thine eyes (O Lord) look vpon faith. Iere. 5.

Abels ſacrifice was allowed of God, becauſe it was doon in faith. Gene. 4.

And ſo likewiſe were all the ſacrifices, which the holy Patriarkes and other godly men offered in the olde lawe.

By faith euerlaſting life is giuen vnto vs for Chriſtes ſake.

¶ Probatiõs out of the holy Scriptures.

Iohn.3. As Moyſes lifted vp the Serpent in the wildernes: ſo muſt the ſonne of man be lifted vp, that euery one that beleeueth on him, may not periſh, but haue euerlaſting life. For God hath ſo looued the world, that he gaue his onely begotten ſonne; that euery one that beleeueth on him, may not periſh, but haue euerlaſting life.

Iohn.5. He that beleeueth on the ſonne, hath euerlaſting life. But he ẏ beleueth not on ẏ ſonne: ſhall not ſee life, but the wrath of God abideth on him.

He that heareth my woord, and beleueth on him that ſent me: hath euerlaſting life, and ſhall not come into damnation, but is eſcaped frō death vnto life.

This is the wil of him that ſent me, that euery one which ſeeth the ſonne, and beleeueth in him: hath Iohn.6. euerlaſting life.

The xij. Articles of the Christian faith. vvith confirmations of the ſame out of the holy ſcripture.

The firſt Article.

I beleeue in one God the father almighty, maker of heauen and earth

The confirmations.

I beleue.

Without faith it cannot be that Heb. 11. any man ſhould pleaſe God. For he that cometh to God: muſt beleeue that GOD is, and that he is a rewarder of them that ſeeke him.

In one God

Heare, O Iſrael, the Lord our Deut. 6. God is the Lord onely.

I am God, & there is none but I.
I am yͤ Lord, & there is els none. Deut. 32. Eſa. 45.

I am the Lord, beſides whome there is none other GOD. A true God and ſuche as ſaueth, there is none but I alone.

Eſa. 43. I am he, before whom there was neuer any God, neither ſhall there be any after me. I am, yea, I am Lord alone, and beſides me there is no Sauiour.

Eſa. 44. I am the firſt and laſt, & beſides me there is no God.

1.Cor. 8. We are ſure, that there is none other God but one.

The Father.

Eſa. 63. Thou (O Lord) art our father and Redeemer. Thy name is from euerlaſting.

Mal. 2. Haue not we all one Father? Hath not one GOD created vs? Why then doth euery one of vs deſpiſe his owne Brother, & ſo breake the couenaunt of our fathers?

Math. 24 Call no man your father vpon the earth, for one is your father which is in heauen.

We haue but one God, euen the father, of whom all things are. 1.Cor.8.

One Lorde one faith, one baptiſme, one God, and one father of all, which is aboue all, & through all, and in you all. Ephe.4.

Almighty

I am the almightie God, walke before me, and be thou perfect. Gene.17.

Thou (O Lord) art the great and mighty God, whoſe name is the Lord of Hoſtes, great in counſel, and excellent in worke.

Beholde, I am the Lord God of all fleſh, is there any thing to hard for me? Shall any thing be vnpoſſible in my ſight, ſaith the Lord of Hoſtes? Iere.32.

With God all things are poſſible. Math.19.

O Lord God almightie, true and righteous are thy iudgements.

Maker of heauen and earth.

In the begining God made heauen and earth. Gene.1.

The heauens (O Lord) are thine, Pſal.89.

the earth alſo is thine, thou haſte laid the foundations of the round world, and all that therein is.

Eſa. 42. The Lord made the Heauens, and ſpread them abrode, and ſet foorth the earth with her increaſe/ which giueth breath vnto the people that is in it, and ſpirite to them that dwel therein.

Iere. 32. O Lord God, it is thou that haſt made heauen and earth with thy great power and thy arme, & there is nothing hid from thee.

Act. 4. O Lord, thou art God, which haſt made heauen and earth, the ſea/ and all that in them is.

Ephe. 3. God made all things thorowe Ieſu Chriſte.

The ſecond Article.

AND in Ieſus Chriſte his onely begotten ſonne our Lord.

The confirmation.

And in Ieſus Chriſte.

John. 3. He that beleeueth on the ſonne/

hath euerlaſting life. But he that beleueth not on the ſonne, ſhall not ſe life, but the wrath of GOD abideth vpon him.

This is the woork of God, ẏ ye beleue on him whom he hath ſent. John 6.

If ye beleeue not that I am hee, ye ſhall die in your ſinnes. John 8.

Chriſte ſaid to the blinde man, who he had made to ſee: dooſt thou beleeue on the Sonne of God? He aunſwered & ſaid: Who is it Lord, that I might beleue on him? Ieſus ſaid vnto him. Thou haſt ſeen him, and he it is that talketh with thee. And he ſaid: Lord, I beleeue: and he woorſhipped him. John 9.

Chriſte ſaid vnto Martha: Hee that beleueth on me, yea though he were dead/ yet ſhall he liue. And whoſoeuer liueth and beleeueth on me, ſhall neuer dye. Beleueſt thou this? She ſaid vnto him: yea Lord, I beleeue ẏ thou art Chriſte the ſonne of God, which ſhoulde John. 11.

come into the World.

John.14. Ye beleeue in God; beleeue alſo in me.

1.John.3. This is God the fathers commaundemēt, that we beleue on the name of his ſonne Jeſus Chriſte.

1.John.5. He that beleueth on the ſonne of God, hath the witnes in him ſelf. He ẏ beleueth not God, hath made him a lyer, becauſe he beleeued not the recorde that God gaue of his ſonne. And this is that record how that God hath giuen vnto vs eternall life, & this life is in his ſonne.

He that hath the ſonne hath life: and he that hath not the Sonne, hath not life.

His only begotten Sonne.

Pſal.2. The Lord ſaid vnto me, ẏ art my ſōne, this day haue I begottē thee.

Math.3. This is my welbeloued ſonne, in whome I am wel pleaſed.

Math.15. Thou art Chriſte the Sonne of the liuing God.

John. God hath ſo loued the world that

he gaue his onely begotten ſonne/ that euery one ẏ beleeueth on him/ may not periſh, but haue euerlaſting life. For God ſent not his ſonne into the worlde to condemne the world, but that the worlde ſhould be ſaued by him.

He that beleeueth on him, is not condemned: but he that beleeueth not, is alredy cõdemned, becauſe he hath not beleeued on the name of the onely begottẽ ſonne of God. Iohn .3.

In this appeereth ẏ loue of God toward vs becauſe ẏ God ſent his onely begotten ſonne in to ẏ world/ that we might liue through him. 1.Ioh.4.

Our Lord.

I am the Lord and this is my name. My glory wil I giue to none other, neither mine honor to grauen Images. Eſa.42.

God is faithfull, by whom ye are called vnto the felowſhip of his ſonne Ieſus Chriſte our Lord. 1.Cor.1.

There is but one Lord/euen Ie- 1.Cor.8.

ſus Chriſte, by whõ are all things, and we by him.

John. 13. Ye call me Maiſter and Lord, & ye ſay well, For ſo am I indeed.

¶ The third article.

WHich was conceiued by the holy ghoſt, borne of the Virgin Mary,

¶ The confirmations

VVhich was conceiued by the holy Ghoſt

Math. 1. Joſeph yͤ ſonne of Dauid, feare not to take vnto thee Mary thy wife. For that which is conceiued in her, cõmeth of the holy goſte.

Luke. 1. The holy ghoſt ſhal come vpon thee, and the power of the hieſt ſhal ouer ſhadowe thee. Therfore, that holy thing which ſhall be borne, ſhall be called the ſonne of God.

Borne of the Virgin Mary.

Eſa. 7. Beholde, a Virgin ſhall cõceiue and beare a ſonne, and thou ſhalt call his name Emanuel.

Eſa. 9. Unto vs is a childe borne, and vnto vs a ſonne is giuen.

There ſhall come a rod foorth of the kinred of Iſai, and a bloſſom ſhall floriſh out of his root. Eſa. 11.

Iacob begat Ioſeph ẏ huſband of Mary, of whom Ieſus was borne, which is called Chriſte. Math. 1.
She ſhall bring foorth a ſonne, and ẏ ſhalt call his name Ieſus For he ſhall ſaue his people frō their ſins.

Beholde, thou ſhalt conceiue in thy wombe, and beare a ſonne, and ſhalt call his name Ieſus. Luke. 1.

When the time was ful come, God ſent his ſonne made of a woman, & made bond vnto the lawe, Gal. 4.

The fourth Article.

He ſuffered vnder Ponce Pilate, was crucified dead and buried. He deſcended into hel.

¶ The confirmations.

He ſuffered vnder Ponce Pilate.

The kings of the earth ſtood vp, and the rulers took councel togither againſt the Lord, and againſt his annointed Pſal. 2.

Act.4. Of a trueth (O Lord) againſt thy holy childe Ieſus (whō thou haſt annointed) bothe Herode and alſo Ponce pilate, with the Gentiles, and the people of Iſrael, gathered them ſelues to gether in this Citie, for to doo whatſoeuer thy hād and thy counſel determined before to be doon.

1.Tim.6. I giue thee the charge in yͤ ſight of God, which quickneth all things, and before Ieſu Chriſte (which vnder Ponce Pilate, witneſſed a good witneſſing) that thou keep the commaundemēt, and be without ſpot. &c.

VVas crucified.

Pſal.22. They pearſed my hands and my feet.

Eſa.53. He was wounded for our offences, & ſmitten for our wickedneſſe.

Zach.12. They ſhall look vpon me whom they haue pearſed.

John.3. As Moyſes lifted vp the ſerpēt in the wildernes ſo muſt the ſonne of man be lifted vp / that euery one which beleeueth on him, may not periſh, but haue euerlaſting life.

Ye ſeek Jeſus ẏ was crucified. Mark.16.

We preach Chriſte crucified. 1.Cor.1.

Chriſte his owne ſelfe bare our ſinnes in his body on the tree / that wee beeing deliuered from ſinne / ſhould liue vnto righteouſnes. By whoſe ſtripes ye were healed. 1.Pet.2.

Dead.

After this lxij. weekes ſhall Chriſte be ſlain, & they ſhall haue no pleaſure in him. Dan.9.

When we were yet ſinners / Chriſte dyed for vs. Rom.5.

Chriſte dyed for our ſinnes / according to the Scriptures. 1.Cor.15.

Buried.

His grace was giuen him with the condemned. Eſa.53.

Firſt of all I deliuered vnto you, that which I receiued: how that Chriſte died for our ſinns, agreing to the Scripture, & that he was 1.Cor. 15.

buried.

Ioh. 19. Ioſeph and Nicodemus tooke Ieſus body, and buried it in a new graue.

He deſcended into hel.

Pſal. 16. Thou ſhalt not leaue my ſoule in hel, neither ſhalt thou ſuffer thy holy one to ſee corruption.

Zach. 9. Thou through the blood of thy couenaunt ſhalt let the priſoners out of the pit, wherin is no water.

Oſe. 13. O death, I wil be thy death, O hel I wil be thy deſtruction.

1.Pet. 3. Chriſt hath once ſuffred for ſinnes, the iuſt for the vniuſt, to bring vs to God and was killed as pertaining to the fleſhe, but was quickned in the ſpirite. In which Spirite hee alſo went and preached vnto the ſpirites that were in priſon.

¶ *The fift Article.*

THe third day he roſe again from the dead.

¶ The confirmations.

I laid me down and ſlept/ and roſe vp again, for the Lord ſuſtained me. Pſal. 3.

After two daies ſhall he quicken vs, and in the third day ſhall he raiſe vs vp, ſo that we ſhall liue in his ſight. Oſe. 6.

Ye ſlew the authour of life, whom God hath raiſed vp from the dead. Act. 3.

Ieſus Chriſte our Lord roſe again from the dead. Rom. 1.

Chriſte died for our ſinnes and roſe again for our iuſtification. Rom. 4.

Ieſus Chriſte roſe again yͤ third day, according to the Scriptures. 1. Cor. 15.

Remember that Ieſus Chriſte of the ſeed of Dauid, roſe again from death according to my Goſpel. 2. Tim. 2.

¶ *The ſixt Article.*

HE aſcended into heauē, & ſitteth on the right hād of God the father almightie.

The

¶ The confirmations.

He aſcended into heauen.

Psal.47. God is gone vp with a mery noyſe, & the Lord with the ſound of the trump.

Psa.68. Thou art gone vp on hie/ thou haſt led captiuitie captiue, and receiued giftes for men.

Luk.24. It came to paſſe as he bleſſed them/ he departed from them, and was caried vp in to heauen.

Acte.1. Jeſus was taken vp on hie, and a cloud receiued hi̅ vp out of their ſight. And while they looked ſtedfaſtly vp toward Heauen, as he went/ beholde/ two men ſtood by them in white apparel, which alſo ſaid: ye men of Galile/ why ſtand ye gaſing vp in to heauen? The ſame Jeſus, which is taken vp from you in to heauen, ſhall ſo come, as ye haue ſeen him go into Heauen.

Ephe.4. When he we̅t vp on hie, he led captiuitie captiue, and gaue gifts vnto men. That he aſcended: what meaneth it: but that he alſo deſcended firſt in to the loweſt partes of the earth? He ẏ deſcended is euen the ſame alſo ẏ aſcended vp aboue all heauens to fulfil all things.

And ſitteth on the right hand of God the father almightie.

¶ The Confirmations.

The Lord ſaid vnto my Lord: ſit thou on my right hand, vntil I make thine enemies thy foote ſtool. Pſal. 110.

When the Lord had ſpoken vnto them, he was receiued into heauen/ and is ſitting on the right hãd of God. Mar. 16.

Chriſt is on ẏ right hand of God/ And maketh interceſſion for vs. Rom. 8.

If ye be riſen again with Chriſt, ſeek thoſe things which are aboue/ where Chriſte ſitteth on the right hand of God. Colo. 3.

Chriſte hath by his owne perſon purged our ſinnes/ & ſitteth on the right hand of the maieſtie on hie. Heb. 1.

The

¶ The ſeuenth Article.

FRom thence he ſhall come to iudge the quick and the dead.

¶ The confirmations.

Psal. 98. The Lord ſhall iudge the world with righteouſnes, and the people with equitie.

Mat. 25. Read the xxv. chapter of S. Mathewes Goſpel.

Iohn. 5. The father hath committed all iudgement vnto the ſonne, becauſe that all they would honor the ſonne, as they honor the father.

Actes. 10. Chriſte was ordayned of God to be iudge of quick and dead.

2. Cor. 5. We muſt all appeer before the iudgement ſeat of Chriſte, that euery man may receiue the workes of his body, according to that he hath doon whether it be good or bad.

Philip. 4. Our conuerſation is in heauen, from whence we look for a ſauiour, euen the Lord Ieſus Chriſte, which ſhall chaunge our vile body, that he make it like vnto his glorious bo dy, according to the woorking, whereby he is able to ſubdue all things unto him ſelf.

The Lord Jeſus Chriſte ſhall judge the quick and the dead at his appeering in his kingdome. 2.Tim.4.

God is redy to judge the quick and the dead. 1.Pet.4.

¶ The eight Article.

I Beleeue in the holy Ghoſt.

¶ The confirmations.

The ſpirit of God moued vpon the face of the waters. Gen.1.

Take not thy holy ſpirit fro me. Pſal.51.

When Chriſte was baptized, the holy Ghoſte came down vpon him in the likenes of a Doue. Math.3.

Chriſte commaunded his diſciples to baptize in ŷ name of the Father, and of the Sonne, and of the holy Ghoſte. Math.28.

The holy Ghoſte ſhall reproue the world of ſinne. John.16.

There are three which giue witneſſe in heauen, ŷ Father, the ſonne 1.John.5.

and the holy ghoſte, and they three are one

❧ The ninthe article.

I Beleeue the holy vniuerſall cōgregation: which is the felowſhip of Saincts.

❧ The confirmations

Math.18. If he will not heare the congregation, let him be vnto thee as an heathen man, and as a Publican.

Ephe.5. Chriſte looued the congregatiō, and gaue him ſelf for it to ſanctifie it, and cleanſed it in the fountaine of water through ÿ woord to make it vnto him ſelf a glorious congregation, without ſpot or wrinckle, or any ſuch thing, that it ſhould be holy and without blame.

1.Tim.3. I Write theſe things vnto thee, that thou maiſt knowe how thou oughteſt to behaue thy ſelf in the howſe of God, which is the congregation of the liuing God, the piller and ground of the trueth.

Act. 2. All that beleeued kept thē ſelues together.

togither, and had all things common, and ſolde their poſſeſſiōs and goods, and parted them to all mē, as euery man had need. And they continued dayly with one accorde in the temple, & brake bread from houſe to houſe, and did eat their meat togither with gladnes and ſinglenes of hart praiſing God.

The multitude of them that beleeued, were of one hart, and of one ſoule. Neither ſaid any of them, that ought of the things which he poſſeſſed was his owne: but they had all things cōmon. And great grace was with them all. Neither was there any among them that lacked. For as many as were poſſeſſors of lands or howſes, ſolde them, and brought the price of the things that were ſolde, and laid it down at the Apoſtles feet. And diſtribution was made vnto euery man according as he had need. Acts. 4.

❧ The third Article.

I Beleeue the forgiuenes of ſinnes.

¶ The confirmations.

Pſa. 44. I am he, yea, I am he which put away thine iniquities, and that for mine owne ſake, and wil remember them no more.

Mich. 7. The Lord ſhall put down our wickedneſſes, & caſt all our ſinnes in to the bottome of the ſea.

Pſal. 103. Look how wide the eaſt is from the weſt, ſo farre hath hee ſet our ſinnes from vs.

Eſa. 53. Yea like as a father pitieth his owne children: euen ſo is the Lord merciful vnto all them that feare him. For hee knoweth perfectly wherof we be made, he remēbreth that we are but duſt.

Math. 8. Chriſte hath taken vpon him our infirmities, and born our diſeaſes.

Luk. 19. The ſonne of man came to ſeek and ſaue that was loſt.

John. 3. All that beleeue in Chriſte, ſhall not periſh, but haue euerlaſting life.

This is a true ſaying, and woorthy to be noted, that Chriſte Jeſus came in to yͤ world to ſaue ſinners. 1.Tim. 1.

The blood of Jeſus Chriſte maketh vs cleane frō all ſinne. If we ſay we haue no ſinne, we deceiue our ſelues & the truth is not in vs. But if we confeſſe our ſinnes/ God is faithful and rightuous to forgiue vs our ſinnes, and to make vs clene from all iniquitie. 1.John.1.

⁂ The xi Article.

I beleeue the reſurrection of the body.

¶The confirmations.

I beleue that my redemer liueth, and that I ſhall riſe out of yͤ earth in the latter day: and that I ſhall be clothed again with this ſkinne/ and ſee God my Sauiour in my fleſh. Yea my ſelfe ſhall beholde him, not with other eyes, but with theſe ſame eyes. This hope is ſtedfaſtly ſet in my hart. Iob. 19.

Thy dead men ſhall liue, euen with Eſa. 26.

with my body ſhall they riſe again Awake and ſing ye that dwel in the duſt. For thy dew is euen as the dew of herbes, ⁊ the earth ſhall caſt out them that be vnder her.

Ezechi.37. O yee dry bones, hear the woord of the Lord. Thus ſaith the Lord God vnto theſe bones, beholde, I wil put breth vnto you, that ye may liue, I wil giue you ſenewes, and make fleſh grow vpō you, and couer you ouer with ſkinne, and ſo giue you breath that you may liue, and knowe that I am the Lord.

Beholde I wil open your graues (O my people) and take you out of your Sepulchres.

The houre ſhall come, in ẏ which John. 5. all that are in ẏ graues, ſhall heare the voice of the ſonne of God, and ſhall come foorth, they ẏ haue doon good: vnto the reſurrection of life/ and they that haue doon euil: vnto the reſurrection of damnation.

If Chriſte be preached how that 1.Cor.15.

he roſe from the dead: how ſay ſôe among you, that there is no reſurrection of the dead. If there be no riſing again of the dead, then is Chriſte not riſen again. If Chriſte be not riſē again, then is our preaching in vain, and your faith alſo is in vaine.

Read the whole Chapter.

2. Cor. 4.

We knowe that he which rayſed vp the Lord Ieſus, ſhall raiſe vs vp alſo by the meanes of Ieſus.

1. Theſſa. 4.

If we beleeue that Ieſus died, and roſe again, euen them alſo which ſleep by Ieſus wil God bring again with him.

Read ẏ latter end of the chapter.

The xvj. Article.

I Beleeue euerlaſting life.

¶ The confirmations.

Dan. 12.

Many of them that ſleep in the duſt of the earth, ſhall awake, ſome to euerlaſting life: ſôe to a perpetuall ſhame & reproof. The wiſe (ſuch as haue taught other) ſhall gliſter as the ſhining of heauen: and thoſe that haue inſtructed the multitude vnto Godlines, ſhalbe as ẏ ſtarres world without end.

¶ Read the 2. Chapter of the 4. book of Eſdras.

Math. 25. The righteous ſhall goe into euerlaſting life.

John. 10. My ſheep heare my voice and I knowe them, and they folow me, and I giue them euerlaſting life.

John. 17. This is euerlaſting life, euen to knowe thee ẏ alone true God, and whō thou haſt ſent Jeſus Chriſte.

O father, theſe that thou haſt giuen me, I wil that where I am, there alſo they be with me that they may ſee my glory, which thou haſt giuen me.

Cor. 2. The eye hath not ſeen and the eare hath not heard, neither haue the things entred in to the hart of man, wich God hath prepared for them that loue him.
1.

We knowe that if our earthly māſion of this dwelling were deſtroyed, we haue a building of God, an habitation not made with hands/ but euerlaſting in heauen. Amen. 2.Cor.5.

¶ All theſe Articles aforeſaid, I with my whole hart beleeue, and with my mouth vnfaynedly confeſſe to be true and agreeable to Gods holy woord.

❧ The prayer of the Apoſtles

Lorde increaſe our faith.

❧ Of prayer.

VVhat prayer is.

PRayer is a lifting vp of a pure minde vnto God. wherin we aſke ſom what of God that is agreeable to his holy wil.

¶ Probations out of the holy Scriptures.

We knowe not what we ſhould deſire & pray for as we ought, neuertheleſſe the ſpirit it ſelfe maketh interceſſion mightely for vs, with vnſpeakable gronings. Howbeit/ Rom.8.

he that ſearcheth the harte: knoweth what the minde of the ſpirite is, for he maketh interceſſion for the Saunctes, according to ẏ pleaſure of God.

John. 4. The time commeth and is now alredy, that the true woorſhipers ſhall worſhip in ſpirite and trueth. For ẏ father will haue ſuch to worſhip him. God is a ſpirite, and they that woorſhip him, muſt woorſhip him in ſpirite and trueth.

Phil. 4. We are the circumciſion, euen we that ſerue God in ſpirite.

1. Timo. 2. I will that all men pray in all places lifting vp pure hãds without wrath and ſtrife.

Math. xv. This people honoreth me with their lips: but their harte is farre from me, verely they woorſhip me in vain.

Math. 7. Aſke and it ſhall be giuen you, Seek and yee ſhall finde, Knock and it ſhall bee opened vnto you, For whoſoeuer aſketh: receiueth, and he that ſeeketh: findeth, and to him yͤ knocketh, it ſhalbe opened.

This is the truſt that we haue in God, that if we aſke any thing according to his wil, he heareth vs. And if we knowe that he heareth vs whatſoeuer we aſke, wee knowe that we haue the petitions that we deſire of him. 1 John. 5.

VVhat benefites vve receiue of God by prayer.

By prayer we are deliuered out of trouble.

¶ Probations out of the holy Scriptures.

When I was in trouble, I called vpon the Lord; and hee graciouſly heard me. Pſal. 120.

Call on me in the day of trouble, and I wil deliuer thee, and thou ſhalt honour me. Pſal. 50.

He ſhall call vpon me and I will heare him, yea I am with him in trouble; I wil deliuer him, and bring him to honour. Pſal. 91.

When

2.Cor.15. When any man in his trouble did turne vnto the Lord God of Iſrael, and ſought him, hee was founde of him.

By prayer vve are preſerued from our enemies.

¶ Probations out of the holy Scriptures.

Pſal. 19. I wil call vpon the Lord which is woorthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

4.Reg.19. King Ezechias by prayer was deliuered from the proud wicked tirant Senacherib, bothe hee and all his.

So likewiſe, was Ioſeph, Daniel/Suſanna, Peeter. &c.

By prayer vvee get the victory of our enemies in battel.

¶ Probations out of the holy Scriptures.

Exo.17. The people of Iſrael got the victory ouer the Amalachites, ſo long as Moyſes prayed for them.

2.Chro.14. When the black Moores came out to fight againſt Aſa King of Iuda, Aſa prayed vnto the Lord, and the Lorde gaue him the victory, ſo that all his enemies were deſtroyed in battel. Read ẏ chapter.

Judas Machabeus after he had called on the name of the Lord, got a noble victory of Gorgias and his company. 1. Mach. 4.

By prayer wee obtaine helth of body.

¶ Probations out of the holy Scriptures.

The miracles which Christe wrought vpon thẽ that were diseaſed, & fled vnto him for helpe with faithful prayer, prooue this true.

By prayer we obtain all things neceſſary for the body.

¶ Probations out of the holy Scriptures.

Moyſes by prayer obtained Mãna from heauen for the Iſraelites. Exod. 16.

Helias by prayer obtained raine of God to water the earth. 3. Reg. 18.

By prayer our ſinnes are forgiuen vs.

¶ Probations out of the holy Scriptures.

I ſaid I wil confeſſe my ſinnes vnto the Lord, and thou forgaueſt the wickednes of my ſinne. For Psal. 32.

this ſhall euery one that is godly, make his prayer to thee/ in a time when thou maiſt be found.

Math.17. I forgaue thee all that det/ when thou deſiredſt me.

Luk.18. The ſinful Publican praying for remiſſion of his ſinnes, went home more righteous in the ſight of God/ then the proud Phariſey.

Jacob .7. If any be diſeaſed among you, let him call for the elders of the congregation, and let them pray ouer him/ and annoint him with oyle in the name of the Lorde, & the prayer of faith ſhall ſaue the ſick, and the Lorde ſhall raiſe him vp, and if he be in ſinnes: they ſhall be forgiuen him.

By prayer we ouercome the Deuil, and our ghoſtely enemies.

¶ Probations out of the holy Scriptures.

Math.8. This kinde of deuils is not caſt out but by prayer and faſting.

Math.26. Watch and pray that ye fall not in to temptation. The ſpirite is willing, but the fleſh is weake.

By prayer we obtain God the holy Ghoſt.

¶ Probations out of the holy Scriptures.

If ye which are euil/ can giue Luke.11.
your children good giftes: how
much more ſhall your father which
is in heauen, giue the holy ghoſt to
them that deſire it of him.

As the diſciples of Chriſte were Act.1.2.
gathered together in one place/
and continued in prayer, they were
all filled with the holy ghoſte.

By prayer we obtain all good things, bothe for the body and ſoule.

¶ Probations out of the holy Scriptures.

What thinges ſoeuer ye deſire
whē ye pray/beleeue that ye receiue Mar.11.
them: and ye ſhall haue them.

The harueſt is much but the la
bourers are fewe. Pray ye therfore Math.9.
the Lord of the harueſt/ that he wil
ſend labourers in to his harueſt.

If any of you lack wiſedome,
let him aſke of him that giueth it, Iacob
euen God which giueth to all men
indifferent-

indifferently, and caſteth no man in the teeth, and it ſhall bee giuen him. But let him aſke in faith. &c.

Phil.4. The Lord is euen at hande. Bee careful of nothing: but in all prayer and ſuplication, let your petitions be knowen vnto God, w thankeſ giuing.

¶ Many other benefites receiue we of God through prayer, which heer to rehearſe, were to long. Read diligently my book, called the path way vnto Prayer, and that ſhall ſufficiently inſtruct thee in all things cōcerning prayer.

⁂ *The Lordes prayer called* Pater noſter, with confirmations of euery peticion, out of the holy Scripture.

Luke. 11. The Diſciples ſaid vnto Chriſte: Lord teach vs to pray. And he ſaid vnto them: When ye pray, ſay: *Our Father vvich art in heauen, halovved be thy name. &c.*

⁂ The

❧ The preface of the Lords prayer.

OVr Father which art in heauen.

¶ The confirmations.

Our Father.

Is not the Lord God the father and thine honour? Hath he not made thee & ordained thee? Thou O Lord God, art our father and redeemer. Eſa. 63.

Haue we not all one father? Hath not God made vs? Why doth euery one of vs then deſpiſe his owne brother? Malac. 2.

Should not a ſonne honour his father, and a ſeruaunt his maiſter? If I be now a father, where is mine honour? If I be a Lorde, where is my feare. Malac. 1.

Ye haue not receiued the ſpirite of bondage to feare any more, but ye haue receiued the ſpirit of adoption, wherby wee cry *Abba* (that is to ſay) father. The ſame ſpirite certifieth our ſpirite, that we are the ſonnes of God, If we bee ſonnes Rom. 8.

then are we alſo heires, the heires I meane of God, & felowe heires annexed with Chriſte.

VVhich art in heauen.

Eſa.66. Heauē is my ſeat, and the earth is my foot ſtool.

Pſal.102. The Lorde hath prepared his ſeat in heauen.

Pſal.115. Our God is in heauen, he dooth whatſoeuer pleaſeth him.

Pſal.103. Unto thee lift I vp mine eyes, which dwelleſt in the heauens.

Math.23. Call no man father vpon earth, for one is your father which is in heauen.

The firſt petition.

Halowed be thi name.

¶ The confirmations.

Ezech. 3. I wil make the name of my holines to be knowen among my people of Iſrael, and I wil not let my holy name to be euil ſpoken of any more, but the very heathen alſo ſhal knowe that I am the Lord, the holy one of Iſrael,

The time ſhall come/ that whoſoeuer calleth vpon the name of the Lord, ſhalbe ſaued. Ioel.2.

From the riſing vp of the Sun, vnto the going down of the ſame, my name is great among the Gentils, yea and that, in all places. Malac.1.

The Lorde gaue/ and the Lord hath taken away. Now bleſſed bee the name of the Lord. Iob.1.

Sing vnto the Lorde, and prayſe his name. Bee telling of his ſaluation from day to day. Declare his honour among the Heathen and his wunders among all people. Pſal. 9.

I will declare thy name vnto my bretheren. In the middeſt of the congregation wil I praiſe thee. Pſal.21.

The name of the Lord is a ſtrõg Tower, the rightuous flieth vnto it, and ſhal be ſaued. Pro.18.

By Chriſte do we offer the ſacrifice of prayer allwaies vnto God, Heb.13.

that is to ſay, the frute of thoſe lips which confes his name.

The ſecond Petition.

Thy Kingdome come.

¶ The confirmations.

Seeke firſt the kingdome of God, and the righteouſnes therof, and all things ſhall be miniſtred vnto you. Math.6.

The kingdome of [illegible]n ſuffereth violence, & the v[illegible]nt pluck it vnto them. Math. 11.

Luke. 18. Whoſoeuer receiueth not the kingdome of God as a childe, hee ſhall not enter into it.

Iohn. 3. Except a man be borne of water and of the ſpirite, he can not enter into the kingdome of God.

Rom. 14. The kingdome of God is not meat and drinck, but righteouſnes, peace, & ioy in the holy ghoſte.

1. Cor. 4. The kingdome of God is not in wordes, but in power.

The third Peticion.

THy vvil be doon, as it is in heauen, ſo likewiſe in earth.

¶ The confirmations.

Teach me (O Lord) to doo thy wil for thou art my God. Pſal. 143.

Not euery one that ſaith vnto me, Lord, Lord, ſhall enter in to the kingdome of heauen, but he that dooth the wil of my father which is in heauen. Math. 7.

Whoſoeuer dooth the wil of my father which is in heauen/ he is my brother, ſiſter, and mother. Math. 12.

This is the wil of him that ſent me, that whoſoeuer ſeeth the ſonne and beleeueth on him, hath euerlaſting life. John. 6.

Faſhion not your ſelues like vnto this worlde/ but be ye chaunged through the renuing of your minde, that ye may proue, what thing that good and acceptable, and perfect wil of God is. Rom. 12.

This is the wil of God, euen your ſainctifiing, that ye abſtaine from whoordome, that euery one of you knowe how to keep his veſſel in holines and honour, and not in the luſt of concupiſcence, as the heathen do which knowe not God.

1.Pet.4. For aſmuch as Chriſte hath ſuffered for vs in the fleſh, arme ye your ſelues likewiſe with ẏ ſame minde. For he which ſuffereth in the fleſh, ceaſſeth from ſinne, that he from hence foorth ſhould liue (as long time as he remaineth in the fleſh) not after the luſtes of men, but after the wil of God. For it is ſufficient for vs, that we haue ſpent the time that is paſt of the life, after the wil of the Gentiles walking in wantonnes, luſtes, exceſſe of drinking, and abominable idolatry.

☙ The fourth Peticion.

Giue vs this day our dayly bread.

¶ The confirmations.

I haue been yung and now am olde and yet ſawe I neuer ẏ righteous forſaken, nor his ſeed begging their bread. He is euer merciful and lendeth, & yet haue his children Gods plenty and inough. Pſal. 37.

The eyes of all wait vpon thee (O Lord) and thou giueſt thē their meat in due ſeaſon. Thou openeſt thy hand and filleſt euery liuing creature with thy bleſſing. Pſal. 145.

The Lord wil not let the ſoule of ẏ righteous ſuffer hunger: but he taketh away ẏ riches of ẏ vngodly. Pro. 10.

The bleſſing of the Lord maketh men rich: as for careful trauaile, it dooth nothing therto.

Two things haue I required of thee, that thou wilt not deny me before I dy. Remooue from me vanitie and lies. Giue me neither pouerty nor riches, onely graunt me Pro. 30.

a neceſſary liuing, leſt if I be to ful I deny thee, and ſay: who is the Lord? And leaſt I beeing conſtrayned through pouertie, fall vnto ſteling and forſwere the name of my God.

Be not careful for your life, what
Math. 6. ye ſhall eat or drink, nor yet for your
body, what rayment ye ſhall were.
Is not the life more worth then
meate? and the body more of value then rayment? Read foorth the
1. Pet. 5. Chapter.

Caſt all your care on God, for he careth for you.

¶ *The fift Peticion.*

¶ And forgiue vs our dets, as we forgiue our detters.

¶ The confirmations.

¶ And forgiue vs.

Eſa. 43. I am he, yea I am he, which put away thine iniquities, and that for mine owne ſake, and will remember thy ſinnes no more.

As for thine offences, I driue thē away like the cloudes, & thy ſinnes as the miſt. Turn thee again vnto me, and I wil deliuer thee. Eſa. 44.

God is the King which forgiueth his ſeruant the ten thouſand Talents. Math. 18.

No man can forgiue ſinne but God alone. Mar. 2.

God is the moſte looving father, whiche ioyfully receiueth home again his loſt ſonne, when he repenteth and conuerteth. Luke. 5. and 15.

¶Our dets.

They are all gone out of yͤ way, they are altogither abhominable, there is none that dooth good, no not one. Pſal. 14.

Who can tel, how oft he offendeth: Oh clenſe thou me from my ſecret faults. Pſal. 19.

Who can ſay, my hart is cleane, I am free from ſinne. Pro. 20.

There is not one righteous man in all the earth, that doth good, and Eccle. 7.

ſinneth not.

Job.4.15.25. Beholde, God hath foũd vnfaithfulnes among his own Saincts. Yea the very heauens are vnclene in his ſight. How much more then abominable and vile is mã, which drincketh wickednes like water.

Eſd. 4. All the children of men are wicked/ & all their workes are nought, neither is there any trueth in them.

Eſa. 9. All are hipocrites and wicked.

Eſa. 64. We are all become vnclene/ and all our rightuouſneſſes are as a cloth polluted with menſtrue

Luc. 17. We are all vnprofitable ſeruaũts.

Rom. 3. All haue ſinned, and want the glory of God.

1. John. 1. If wee ſay we haue no ſinne, we deceiue our ſelues and the trueth is not in vs. But if we confeſſe our ſinnes, God is faithful and righteous to forgiue vs oure ſinnes. & to make vs clene from all iniquitie.

As we forgiue our debters.

Eccle. 28. He that ſeeketh vengeance ſhall finde vengeance of ẏ Lorde/ which ſhall ſurely keep him his ſinnes. Forgiue thy neyghbour the hurt that he hath doon thee, and ſo ſhall thy ſinnes be forgiuen thee alſo when thou prayeſt. A manne that beareth hatered againſt a nother/ how dare hee deſire forgiueneſſe of God? He that ſheweth no mercy to a man which is like him ſelfe, how dare he aſke forgiuenes of his ſinnes? If hee that is but fleſh, beareth hatered and kepeth it, who will intreat for his ſinnes? Remember the end, and let enmitie paſſe.

Math. 6. If ye forgiue other men their treſpaſſes, the heuenly father ſhall forgiue you. But if yee wil not forgiue men their treſpaſſes, no more ſhall your Father forgiue you your treſpaſſes.

Mark. 11. When ye ſtand & pray, forgiue if ye haue ought againſt any mā, that your father alſo which is in heauē, may forgiue you your treſpaſſes.

Luke. 6. Forgiue and it ſhalbe forgiuen vnto you.

Colo. 3. Forbeare one a nother, and forgiue one an other. If any mã haue a quarrell againſt an other, like as Chriſte hath forgiuen you, euen ſo doo ye likewiſe.

Luk. 23. Chriſte forgaue his perſecutors, and praied for them ſaying: father forgiue them, for they knowe not what they doo.

Acts. 7. Saint Steeuen forgaue his enemies, and prayed for them on this maner: O Lord lay not this ſin to their charge.

¶The ſixt Petition.

And lead vs not into temptation.

¶The confirmations.

Eccle. 2. My ſonne/if thou wilt come into the ſeruice of God, ſtand faſt in righteouſnes and feare and arme thy ſoule to temptation. &c.

Math. 26. Watch and pray that ye fall not into temptation. The ſpirit is willing, but the fleſh is weake.

Bleſſed is the man that ſtandeth faſt in temptation. For when he is tryed he ſhall receiue the crowne of life, which the Lord hath promiſed to them that looue him. Iacob. 1.

Let no man ſay when he is tempted that he is tempted of God. For as God cannot be tempted with euil, ſo neither he him ſelf tempteth any man vnto euil. But euery man is tempted, when he is drawen away, and intiſed of his owne concupiſcence. Then when luſt hath conceiued, ſhe bringeth foorth ſin, and ſin when it is doone in deede bringeth forth death.

☞ The ſeuenth Petition.

¶ But deliuer vs from euel.

The Confirmations.

Sathan hath deſired after you/ Luke. 22.
he might ſift you euen as whete.
But I haue prayed for thee, O

Simon, ẏ thy faith may not faile: And when thou art conuerted, ſtrength thy bretheren.

1.Cor. 1. God is faithfull, which wil not ſuffer you to be tẽpted aboue your ſtrength: but ſhall in the middeſt of the temptation, make a way to come out, that ye may be able to beare it.

1.Pet.5. Be ſober and watch, for your aduerſary the deuil walketh about like a roring Lion, ſeeking whom he may deuour. Whom reſiſt ſtedfaſt in the faith.

2.Pet.2. The Lord knoweth how to deliuer the godly out of the temptation.

1.John.5. We knowe that whoſoeuer is borne of GOD ſinneth not, but he that is begotten of GOD keepeth him ſelf, and that wicked toucheth him not.

The concluſion of the Lordes Prayer.

FOr thine is the kingdome, and the power, and the glory, for euer and euer.

¶The.

¶ The confirmations.

1. Chro. 29.

Bleſſed be thou Lord God of Iſrael our father for euer and euer. Thine (O Lorde) is might/ power, glory, victory, and praiſe: for all that is in heauen and in earth is thine: thine is the kingdome, O Lorde, and thou excelleſt aboue all, euen as the head of all. Thine are the riches, treſures/ honour and dominion ouer all, and in thy handes is the vertue, might, power, excellency, empire and rule vppon and aboue all things. Wherfore now (O our God) we giue laude/ praiſe, and glory to thy moſte noble name.

Rom. 11.

Of him, and through him, and in him, are all things. To him be praiſe for euer.

Rom. 16.

To God, which alone is wiſe, be glory through Ieſu Chriſt for euer.

Ephe. 3.

Unto him that is able to doo exceeding abundantly aboue all that we aſke or thinck, according to the power ẏ worketh in vs, be praiſe in the congregation by Chriſte Ieſus, throughout all ages, world without end.

1.Tim.1. Unto God/king euerlaſting, immortall, inuiſible, alone wiſe, bee honour, and glory for euer & euer.

Apo. 4. Thou art worthye (O Lorde) to receiue glory/and honour, & power/ for thou haſt created all things, and for thy willes ſake, they were and are created.

Apo. 5. Bleſſing honour, glory & power, be vnto him that ſitteth vppon the ſeate, and vnto the Lamb for euermore. Amen.

¶ All theſe Petitions, I vndoubtedly beleeue that I ſhall inioy, whenſoeuer I aſke them in faith of God my heauenly father, through Ieſus Chriſte our Lord.

¶ Of the lawe.

What the Lawe is.

Exod. 20. THe Lawe of God is a doctrine preſcribing vnto vs what we ought to do, & what to eſchue, both toward God and our neighbour.

¶ The confirmations.

Thou ſhalt looue the Lord thy God with all thy hart.

Thou ſhalt not take the name of thy Lord God in vain.

Thou ſhalt looue thy neighbour as thy ſelf.

Thou ſhalt not kil.

Thou ſhalt not ſteale.

To vvhat vſe the lavve vvas giuen.

Firſt, that it should declare vnto vs the wil of God, hovv vve ought to liue, and vvhat vvorkes vve ought to doo, that vve may pleaſe the Lord our God.

¶ The Confirmations.

The lawe of the Lord is an vndefiled law / cōuerting ſoules. The teſtimony of the Lord is ſure, and giueth wiſedome to ẏ ſimple. The ſtatutes of the Lorde are right, and reioice the hart. The commaundement of the Lord is pure, and geueth Pſal. 19.

ueth light to the eyes.

Pſal. 119. Thy woord is a lanterne to my feet, & a light vnto my path waies.

Pſal. 147. He ſheweth his word vnto Jacob, his ſtatutes and ordinaunces vnto Iſraell. He hath not dealt ſo with any nation, neither haue the heathen knowledge of his lawes.

Secondly, that it should reuele and open vnto vs, our ſin and wickednes, while we conſider how vnable we be of our ſelues to do that, which the holy, rightuous, & good lavve of God requireth of vs to be doon.

¶ The confirmations.

Rom. 3. By the lawe cōmeth the knowledge of ſinne.

Rom. 5. The lawe entred in/ that ſinne ſhould increace.

Rom. 7. What ſhall we ſay? is the lawe ſinne? God forbid. Nay, I knowe not what ſinne ment/ but by the lawe: for I had not knowen what luſt had ment, except the lawe had ſaid: thou ſhalt not luſt. But ſinne took an occaſion by the meanes of the commaundement, I wrought in me all manner of concupiſcence. For without the lawe ſinne was dead. I once liued without ẏ lawe, but when the commaundement came, ſin reuiued, and I was dead. And the very ſame cōmaundemēt, which was ordained vnto life, was found to be vnto me an occaſion of death. For ſinne took occaſion by the meanes of the commaundement and ſo deceiued me, and by the ſame commaundement ſlue me.

The ſting of death is ſinne: and the ſtrength of ſinne is the lawe. 1.Cor.15.

The letter (that is to ſay) the law killeth. 2.Cor.3.

The lawe is the miniſtring of condemnation. John.7.

Moyſes (ſaith Chriſte) gaue you a lawe, and yet none of you fulfilleth the lawe indeed.

Thirdly, after we haue learned our weaknes, our wretchednes, our ſin, our wickednes, by comparing our ſtrength and life with the lavve of God, vvhich prooueth vs all ſinners, and vvorthy of eternall dānatiō, leaſt vve ſhoulde fall into deſperation, and ſo be damned, the lavve vvas giuen of God, to be a Scholemaiſter vnto vs to lead vs vnto Chriſte (the alone end & perfect fulfiller of all the lavves of god) that vve through faith, taking vpon vs his rightuouſnes, and his fulfilling of the lavve, might be found blameles through him, in the ſight of God, and to be made inheriters of euerlaſting glory.

¶ The confirmations.

Gala. 3. The lawe was our Scholemaiſter vnto Chriſte, that we ſhoulde be iuſtified by faith. But after that faith is come, we are no longer vnder the Scholemaiſter. For ye are all the children of God, becauſe ye beleeue in Chriſte Jeſu.

Heb. 7. The lawe brought nothing to perfection, but was an introduction to a better hope, by the which we drawe nie vnto God.

Act. 13. Be it knowen vnto you (ye men and brethren) that through this man Chriſte/ is preached vnto you the forgiuenes of ſinnes, & that by him all that beleeue are iuſtified frō all things, frō the which ye coulde not bee iuſtified by the lawe of Moyſes.

Why tempt ye God, to put on the Diſciples neckes ẏ yoke, which neither our fathers nor wee were able to beare. But we beleeue that through the grace of the Lord Ieſu Chriſte we ſhall bee ſaued. Act. 15

Chriſte is the fulfilling of ẏ law, to iuſtify all that beleeue. Rom. 10.

Chriſte hath deliuered vs from the curſe of the lawe, in aſmuch as he was made accurſed for vs. Gal. 3.

¶ The x. Commaundements of God, with confirmations of euery cōmaundement out of the holy ſcripture.

¶ The firſt table of the lawe, cōtaining foure commaundementes, wherein is declared our dutie to God.

The firſt commaundement.

I am the Lord thy God which haue brought Exo. 20

thee out of the land of Aegipt, out of the houſe of bondage. Thou shalt haue no ſtrange Gods before me.

¶ The confirmations.

Deu. 4. The Lord he is God, and there is none but he alone.

Underſtand and thinck it in thy hart, that the Lord hee is God in heauen aboue, & vpon the earth beneath: neither is there any other.

Deu. 6. Heare O Iſraell: the Lorde our God is God alone. Thou ſhalt loue yͤ Lord thy God with all thine hart and with al thy ſoule, & with all thy might.

Thou ſhalt feare the Lord thy God and ſerue him alone.

Deu. 8. If thou forget the Lorde thy God, & walke after ſtrange Gods, and ſerue them and worſhip them: I teſtify vnto you, that ye ſhall ſurely periſh.

Deu. 10. Now O Iſrael, what dooth the Lord thy God require of thee, but that thou ſhouldeſt feare the Lorde thy God and walke in his waies, and loue him, and ſerue the Lord thy God with all thy hart, & with all thy ſoule, and keep the commandementes of the Lord.

If thine hart turne away from God, ſo that thou wilt not heare his woord, but go a ſtray, and worſhip ſtrange Gods, and ſerue them: I pronoūce vnto you this day, that ye ſhall ſurely periſh, and not liue long on the earth. Deut. 30.

See now, how that I, yea, that I am God, & there is none but I. Deut. 32.

I wil aſſure thee (O Iſrael) if thou wilt harken vnto mee: There ſhall no ſtrange GOD be in thee, neither ſhalt thou woorſhip any other God. I am the Lord thy God. Pſal. 81.

Beſides me there was neuer any God, neither ſhal ther be after me. I am, yea, I am the Lord alone, & beſides me there is no Sauiour. Eſa. 3.

There is none other God but I. A true God, and ſuch a one as ſa- Eſa. 45.

ueth

ueth/ there is none but I alone.

Math.22. Thou ſhalt loue the Lord thy God with all thy hart, and with all thy ſoule, and with all thy minde. This is the firſt and greateſt commaundement.

Joh. 17. This is euerlaſting life, euen to knowe thee ỹ alone true God/ and whom thou haſt ſent Jeſus Chriſte.

1.Cor. 8. Ther is none other God but one. And although there be ỹ are called Gods, whether in heauen, or in earth (as there be many Gods, and many Lordes) yet vnto vs there is but one God.

1.Timo.4. There is one God/ and one Mediator.

The ſecond commaundement.

Exod. 20. Thou shalt not make to thy ſelf any grauen image nor the likenes of any thing that is in heauẽ aboue, nor in the earth beneath, nor in the vvater vnder the earth. Thou shalt not bovv dovvn to them, nor vvorship them: For I the Lord thy God am a ielous God, & viſit the ſins of the fathers

thers vpon the children vnto the third & fourth generation of thē that hate me: & shew mercy vnto thouſands to them that loue me and keep my commaundemēts.

The Confirmations.

Ye ſhall not turn vnto Idoles, nor make you Gods of metall. Leuit. 19

Take heed vnto your ſelues, that ye forget not the appointment of the Lord your God, which he made with you, and that ye make you no grauen Image nor any picture that the Lord thy God hath forbidden thee. For the Lord thy God is a conſuming fire, & a ielous God. If ye doo wickedly, and make any maner of grauen Image, and work euil in the ſight of the Lord thy God to prouoke him to anger. I call heauen and earth to recorde againſt you this day, that you ſhall ſhortly periſh. Deut. 4.

Ye ſhall ouerthrowe the alters of the Idoles, & break down their pillers, cut down their groues, and burn Deut. 7.

burn their grauen Images with fire. For thou art an holy nation vnto the Lord thy God.

Deut. 27. Curſed bee the man that maketh any carued or moulten Image (an abomination vnto the Lorde, the work of the handes of the craftes man) & putteth it in a ſecreat place: and all the people ſhall aunſwere, and ſay Amen.

Pſal. 97. Confounded be all they that worſhip carued images, and that delite in vain Gods.

Eſa. 42. I am the Lord, and this is my name: My glory wil I giue to none other, neither mine honour to grauen Images.

¶ Read the 44, and 46, chapters of Eſay.

Ezechi. 14. Be conuerted and forſake your Idoles.

Sap. 14. The ſeeking out of Idoles is the beginning of whoredome. And the bringing vp of them, is the deſtruction of life. For they were not from the beginning, neither ſhall they

continue

continew vnto the end. The wealthy idlenes of men hath found the out vpon the earth/ therfore ſhall they come ſhortly to an end. The honouring of abominable images is the cauſe, the beginning, and the end of all euil.

¶ Read the 13. 14. 15. and 16. chapters of Wiſedome. Read alſo the 6. Chapter of the Prophet Baruch.

We preach vnto you, that ye ſhould turne from thoſe vanities vnto the liuing God, which made heauen and earth and the ſea, and all things that are therin.

Acts. 14.

My ſentence is, yͭ we trouble not thē which frō among the Gentiles are turned to God, but yͭ we write vnto them/ that they abſtain them ſelues frō the filthines of Images.

Act. 15.

They are not Gods which are made with hands.

Acts. 19.

Bee not worſhippers of Images.

No worſhippers of Images ſhall inherite the kingdome of God.

1.Cor. 10.
1.Cor. 6.

Babes,

1. Iohn. 5. Babes keep your ſelues from Images.

❧ *The third Commaundement.*

Exod. 20. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord wil not holde him giltles that taketh his name in vain.

¶ The confirmations.

Leuit. 19. Ye ſhall not ſweare by my name in vain: neither ſhalt thou defile the name of thy God. I am the Lord.

Psal. 24. He that hath not ſworn to deceiue his neighbour: he ſhall receiue bleſſing from the Lord, and mercy frō God his Sauiour.

Leuit. 24. He that blaſphemeth the name of the Lord, let him be ſlain/ and all the multitude ſhall ſtone him to death.

Iere. 4. Thou ſhalt ſweare, the Lord liueth, in trueth, in equitie, and righteouſnes.

Zach. 5. My curſe and vengeance ſaith

the Lord) ſhall fall vpon his houſe, that falſly ſweareth by my name: and ſhall remain in his houſe, and conſume it/ with the timber and ſtones therof.

Ye haue heard how it was ſaid Math. 5. to them of olde time: thou ſhalt not forſweare thy ſelf/ but ſhalt performe vnto the Lord thoſe things that thou ſweareſt. But I ſay vnto you: ſweare not at all: neither by the heauens for it is Gods ſeate: neither by the earth, for it is his foote ſtoole: neither by Jeruſalē/ for it is the Citie of the great king: neither ſhalt thou ſweare by thy head/ becauſe thou canſt not make one heare white or black. But your cōmunication ſhalbe yea, yea, and nay, nay. For whatſoeuer is added more then theſe it commeth of euil.

Aboue all things, my brethren, ſweare not, neither by heauen, nor Jacob. 5. by earth, neither any other othe: but let your yea, be yea, and your nay,

nay, leſt ye fall into hypocriſie.

Eccle. 23. Let not thy mouth bee accuſtomed with ſwearing, for in it there are many falles.

A man that vſeth much ſwearing ſhall be filled with wickednes, and the plague ſhall neuer goe from his houſe. And if he ſweare in vain, he ſhall not be found righteous, for his houſe ſhall be ful of plagues.

The woordes of ẏ ſwearer bring death (God graunt that it bee not found in the houſe of Jacob) but they that feare God, eſchue all ſuch, and lye not weltring in ſinne.

Pſal. 35. O praiſe the Lord with me, and let vs magnify his name together.

Pſal. 44. All our glory is in God all the day long, and wee will praiſe thy name for euer.

Pſal. 50. Call on me in the day of trouble, and I wil deliuer the, and thou ſhalt honour me.

Pſal. 91. Becauſe he hath truſted in me, I will deliuer him: yea, I wil de-

fend

ſend him, becauſe he hath knowen my name. He ſhall call vpō me, and I wil heare him: yea, I am with him in trouble: I wil deliuer him, and bring him to honour. With long life wil I ſatiſfy him, and ſhewe him my ſaluation.

The name of the Lord is a ſtrong Tower, the righteous flieth vnto it, and ſhalbe ſaued. Pro. 18.

The time ſhall come. that who ſoeuer calleth on the name of the Lord ſhall be ſaued. Ioel. 2.

The fourth commaundement.

REmember that thou keep holy the Sabboth day. Six dayes ſhalt thou labour and do all that thou haſt to do, but the ſeuenth day is the Saboth of the Lord thy God in it thou ſhalt do no mãer of work thou, nor thy ſōne nor thy daughter, thy mā ſeruaunt, nor thy maid ſeruaunt, nor thy cattel, nor the ſtranger that is within thy gates. For in ſix dayes the Lord made heauen and earth, the ſea, and all that in them is and reſted the ſeuenth day: vvherfore the Lord bleſſed the Saboth day and halowed it, Exod. 20.

The

¶The confirmations.

Exod. 31. In any wiſe ſee that ye keep my Sabbaothes: for it is a ſigne betweene me and you, in your generations, for to knowe, that I yͤ Lord am he that dooth ſanctify you.

Num. 15. The mã that was found gathering ſticks on the Sabbaoth day, was ſtoned to death, at the commaundement of God.

Esa. 56. Bleſſed is the man that taketh heed, that he vnhalloweth not the Sabbaoth (that is to ſay) keepeth him ſelf ſo, that he dooth no euil. All they which keep them ſelues that they vnhallow not the Sabbaoth, I mean, that they fulfil my couenaunt: them wil I bring to my holy mountain and make them ioifull in my houſe of prayer.

Esa. 58. If thou on the Sabbaoth day turn thy feet ſo that thou doo not the thing that pleaſeth thy ſelf in my holy day, but giueſt GOD the honour, ſo that thou doo not after thine owne imagination, neither ſeeke thine owne will, nor ſpeake thine owne woordes: thē ſhalt thou haue thy pleaſure in the Lord, and I wil cary thee hie aboue the earth, and feed thee with the herytage of Jacob thy father: for the Lordes owne mouth hath ſo promiſed.

There ſhalbe a new Sabbaoth for the other olde Sabbaoth, and all fleſh ſhall come to woorſhip before me, ſaith the Lord. Eſa. 66.

There remaineth yet a reſt to the people of God. For hee yͤ is entred in to his reſt, hath ceaſed alſo frō his own woorkes, as GOD did from his. Let vs ſtudie therfore, to enter in to that reſt, leſt any man fall after the ſame enſample of vnbeleef. Heb. 4.

¶ VVhat it is to keep holy the Sabbaoth day.

To keep holy the Sabbaoth day, is not to ceaſe from bodely labour, that thou ſhouldeſt the more licenciouſly giue thy minde to the wearing of gallant apparel, to banketting, to idle talke, to vain paſtime, & ſuch other filthy pleaſures of the fleſh, but that thou ſetting aſide all worldly buſineſſes, ſhouldeſt the more freely apply thy ſelf to read, heare, and learn the Word of God, to pray in the temple with the congregation, to be thanckful to God for his benefites, to be preſent at the miniſtration of yͤ holy Sacraments, to be partaker of the miſteries of the Lordes body and bloud, to giue ſome good thing to the relife of the poore, to viſit and comfort the ſick & them that are in priſon, and caſting away the workes of the fleſh, wholy to exerciſe thy ſelfe in the frutes of the ſpirite.

¶ The ſecond Table of the Lawe, contayning ſix Commaundements, wherein is declared our dutie towards our neighbour.

¶ The fift Commaundement.

¶Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee. Exod. 20.

¶The confirmations.

Ye ſhall reuerence euery man his father and his mother. Leuit. 19.

Whoſoeuer he bee that curſeth his father or his mother, let him die: for ỷ he hath curſed his father and mother, his blood be vpõ him. Leuit. 20.

He that ſmiteth his father or mother let him be ſlain for it. Exod. 21.

If any man haue a ſonne that is ſtubburn and diſobedient, that he wil not harken vnto ỷ voice of his father, nor ỷ voyce of his mother, & they haue chaſtned him: and he wil not obey them: then ſhall his father & his mother take him, & bring him out vnto ỷ elders of that citie, & to the gates of that ſame place, & ſay vnto the elders of the citie this our ſonne is ſtubborn and diſobedient, & wil not harken vnto our voyce Deu. 21.

he is a roystour, and a drunkard. And all the men of that citie ſhall ſtone him with ſtones vnto death.

Deut. 27. Curſed be hee that curſeth his father and mother: and all the people ſhal ſay Amen.

Pro. 1. My ſonne heare thy fathers doctrine/ & forſake not the lawe of thy mother: For that ſhall bring grace to thy head/ and ſhalbe as a chaine about thy neck.

Pro. 13. A good childe wil harken to his fathers warning: but hee that is ſcorneful, wil not heare when he is reprooued.

Pro. 19. He yͤ hurteth his father, or ſhutteth out his mother/ is a ſhamefull and an vn-worthy ſonne.

Pro. 28. Whoſo robbeth his father and mother and ſaith it is no ſinne, the ſame is like vnto a deſtroyer.

Pro. 30. Who ſo laugheth his father to ſcorne, and ſetteth his mothers cōmandements at nought, yͤ rauens picke out his eyes in the valey, and deuoured be he of yung Egles.

The Lord wil haue the father honored of the children: and look what a mother commaundeth her children/ he wil haue it kept. Eccle. 3.

Who ſo honoreth his father, ſhall haue a ioy of his owne children, and when he maketh his prayer, he ſhalbe heard.

He that honoreth his father/ ſhall haue a long life: and he that is obedient for the Lords ſake, his mother ſhall haue ioy of him.

He that feareth the Lord, honoreth his father and mother & dooth them ſeruice as it were vnto the Lord him ſelf.

Honour thy father in deed, in word/ & in all pacience, ẏ thou mayeſt haue Gods bleſſing, & his bleſſing ſhall abide with thee at ẏ laſt.

The bleſſing of the father buildeth vp the houſe of the children/ but the mothers curſe rooteth out the foundations.

Math. 5. Ye haue heard that it was ſaid to them of yͤ olde time. Thou ſhalt not kil; for whoſoeuer killeth, ſhall be in danger of iudgement. But I ſay vnto you, that whoſoeuer is angry with his brother, ſhalbe in danger of iudgement. &c.

Ye haue heard that it was ſaid: thou ſhalt loue thy neighbour, and hate thine enemy. But I ſay vnto you: looue your enemies. Bleſſe thē that curſe you. Do good to thē that hate you. Pray for thē which hurt you, & perſecute you, that ye may be the children of your father which is in heauen: for he maketh his ſunne to ariſe on the euill, and on the good, & ſendeth rain on the righteous, and on the vnrighteous.

Luc. 6. Be ye mercyfull, as your father is mercyful. Iudge not and ye ſhall not be iudged. Condemne not, and ye ſhall not be condēned. Forgiue, and ye ſhalbe forgiuen. Giue, and it ſhall be giuen to you, good meaſure

ſure & preſſed downe, & ſhakē together, & running ouer, ſhall mē giue into your boſome. For with ÿ ſame meaſure that ye mete withall, ſhall other men mete to you again.

Recōpence to no man euil for euil. Rom. 12.

If it be poſſible (as much as is in you) liue peceably with all men. Deerly beloued, auenge not your ſelues but rather giue place vnto wrath. For it is written: Vengeance is mine & I wil reward, ſaith the Lord. Therfore if thine enemy hunger, feed him: if he thirſt giue him drinck: for in ſo doeing, thou ſhalt heap coles of fire vpon his head. Be not ouercome of euill, but ouercome euil with goodnes. Deut. 32.

Be angry and ſin not, let not the ſunne go downe vpon your wrath, neither giue place vnto the backbiter. Ephe. 4.

Let all bitternes and fearcenes and wrath, and roaring, and curſed ſpeaking, be put away from you.

with all maliciouſnes. Be ye courteous one to another, merciful forgiuing one another, euen as God for Chriſtes ſake hath forgiuē you.

1. John. 3. He that hateth his brother, is a manſlayer. And ye knowe that euery manſlayer hath not euerlaſting lyfe dwelling in him.

John. 4 This commaundement haue we of God, that he which loueth God would alſo loue his brother.

¶ The ſeuenth Commaundement.

Exo. 20. Thou ſhalt not commit adultrie.

¶ The confirmations.

Leuit. 18. Thou ſhalt not lie with thy neighbours wyfe, to defile her with ſeed.

Leuit. 19. Thou ſhalt not make thy daughter common, that thou wouldeſt cauſe her to be an whore, leaſt the land alſo fall to whoredome, and be ful of wickednes.

Deu. 22. If a man be found lying with a woman ỷ hath a wedded husband, they ſhall die bothe of them: bothe

the man that lay with that wife, and alſo the wife: and ſo ſhalt thou put a way euil from Iſrael.

There ſhall be no whore of the doughters of Iſrael nor whore-keepers of the ſonnes of Iſraell. Deu. 23.

Curſed be he that lieth with his neighbours wife: and all the people ſhall ſay Amen. Deu. 27.

The lips of an harlote are a dropping honie combe, and her throte is more gliſtring then oyle. But at the laſte ſhe is as bitter as wormewood, and her tong as ſharp as a two edged ſword. Her feet goe down vnto death, and her ſteppes pearce through vnto hell. Pro. 6.

Be glad with the wife of thy youth. Louing is ẏ Hinde & frendly is the Roe. Let her breſtes alway ſatiſfy thee, and holde the euer content with her loue. O my ſonne, why wilt thou haue pleaſure in an harlot, & embrace ẏ boſom of an other woman? Euery mans waies

are

all open in the ſight of ÿ LORD, and he pondereth all their goinges. The wickedneſſe of the vngodlie ſhal catch him ſelf, & with the ſnares of his owne ſinnes ſhal he be trapped.

Keep thee from the euil woman, from the flattering tong of the harlot. That thou ſhalt not luſt after her beauty in thy hart, and leaſt thou be taken with her faire looks. An harlote wil make a man to beg his bread: but an honeſt woman wil ſeek about to get her liuing. May a man cary fire in his boſom, and his clothes not be burnte? or can one go vpon hote coles, & his feet not be hurt? Euen ſo, whoſoeuer goeth in to his neighbours wife, and toucheth her cannot be vngiltie.

Whoſo cōmitteth adulterie with a woman, he is a foole, & bringeth his life to deſtruction. He getteth him ſelf alſo ſhame and diſhonour, ſuch as ſhall neuer be put out.

¶ Read the vii. Chapter of the Prouerbs.

[illegible] [illegible]

[illegible] [illegible]

[illegible] kepe thee wel from all whoredome, and beſide thy wife) ſe that no fault be knowen by thee. Tob. 4.

If my hart hath luſted after my neighbours wife, or if I haue laid wait at his doore, O then let my wife be an other mans whore, and let other men lie with her. For this is a wickednes and ſinne, that is worthy to be puniſhed: yea a fire that ſhould vtterly conſume and root out all my ſubſtance. Iob. 31.

Whoredome, wine, & drunkennes, take the hart away. Oſe. 4.

Ye haue heard, that it was ſaid to them of olde time: thou ſhalt not commit adultery. But I ſay vnto you, that whoſoeuer looketh on an Math. 5.

other mans wife, to luſt after her, hath committed adultery with her already in his hart.

1.Cor. 5 If any that is called a brother be a fornicator, with him that is such, ſe that you eat not.

1.Cor. 6. Neither fornicators, neither adulterers/neither weaklīgs, neither abuſers of thēſelues w̄ mankinde, ſhall inherite the kingdōe of God.

1.Cor. 10. Let vs not be defiled with fornication/as ſome of them were defiled with fornication, and fel in one day xxiij. thouſand.

Ephe. 5. As for fornication & all vncleannes, let it not be once named amōg you, as it becommeth ſaincts, or filthines, or fooliſh talking, or ieſting, which are not comly but rather geuing of thanks. For this ye know, that no whoremōger, nor vncleane perſon hath any inheritance in the kingdome of Chriſte and of God.

1.Teſſa.4. This is the wil of God, euen your holines, ẏ ye ſhould abſtaine from fornication, & that every one of you ſhould knowe how to keep his veſſel in holines & honour, and not in yͤ luſt of concupiſcence, as do the heathē which knowe not God.

Wedlock is honorable among all men, and the bed vndefiled. As for whoremongers & adulterers, God ſhall iudge them. Heb. 13.

Whoremongers haue their part in the lake that burneth with fire and brimſtone. Apo. 21.

¶ *The eight Commaundement.*

Thou ſhalt not ſteale. Exo. 20.

¶ The confirmations.

Ye ſhall not ſteale, neither lie, neither dele falſly one with an nother. Leuit. 19.

Thou ſhalt not do thy neighbour wrong neither rob him violently, neither ſhall thy workmās labour abide with the til the morning.

Ye ſhall doo no vnrightuoſnes in iudgement, in metyard, in waight, or in meaſure. True ballances, and true waight ſhall ye haue. I am the Lord.

Leuit. 25. If thou ſelleſt ought vnto thy neighbour/ or byeſt of thy neighbors hand/ ye ſhall not deceiue one another. If thy brother bee waxen poore and fallen into decay with thee, thou ſhalt releeue him, that he may liue with thee. Thou ſhalt not giue him thy money vpon vſury, nor lend him thy corn for encreace. Thou ſhalt not take vſury of him, or vantage.

Deut. 15. If one of thy brethren amōg you, be poore within any of thy gates in the land which the Lord GOD giueth thee, thou ſhalt not harden thy hart/ nor ſhut thine hand from thy poor brother, but open thy hand vnto him and lend him ſufficient for his need which he hath.

The land ſhall neuer be without poor, and therfore I commaund thee ſayeng. Thou ſhalt open thin hand vnto thy brother that is needie and poore in thy land.

Whoſo keepeth company with a theef hateth his owne ſoule. Pro. 29.

Wo be to thee that ſpoyleſt, for thou thy ſelf ſhalt be ſpoyled. Eſa. 33.

Breake thy bread to the hungry, and bring the poore wandring, into thine houſe. Eſa. 58. When thou ſeeſt a naked man, couer him, and ſo ſhalt thou not deſpiſe thy fleſh.

The theef is curſed of God, & all that he hath, ſhall come to naught. Zach. 5.

Shame and ſorowe goeth ouer the theef. Eccle. 5.

Anna, olde Tobias wife, went dayly to the weauing woorke, and look what liuing ſhee coulde get with the labour of her hands, ſhee brought it home. And it happened that ſhe took a kid, and brought it home: and whē her husband heard it cry, he ſayd: look that it be not ſtollen, if it bee, reſtore it againe to the owners: for it is not lawful Tob. 2.

for

Pro. 6. and all the people ſhall ſay amen.

Pro. 19. The Lord hateth a falſe witnes that bringeth vp lyes.

A falſe witnes ſhall not remain vnpuniſhed: and he that ſpeaketh lyes, ſhall periſh.

Pro. 21. A falſe witnes ſhall periſh: but he that is a true man boldely ſpeaketh that he hath hard.

Pro. 25 Who ſo beareth falſe witnes againſt his neighbour, he is a very club, a ſword and a ſharp arrow.

Sap. 1. The mouth that lyeth, ſlayeth the ſoule.

Pſal. 5. Thou O Lord, wilt deſtroy all them that ſpeake lyes.

Eccle. 4. In no wiſe ſpeake againſt the word of trueth: but be aſhamed of thy lying.

Ephe. 7. Uſe not to make any manner of lie, for ẏ cuſtõe therof is not good.

Eccle. 20. A theef is better thẽ a man that is accuſtomed to lie: but they bothe ſhall haue deſtruction to heritage.

Dan. 13. The two elders that bare witnes

nes againſt Suſanna, were ſtoned to death.

Out of the hart came falſe witneſſes, and thoſe defile a man. Math. 15.

Euill ſpeakers ſhall not inherit the kingdome of God. 1. Cor. 6.

Put away lying and ſpeake euery man trueth vnto his neighbour, for aſmuch as we are mẽbers one of an other. Ephe. 4.

All lyers ſhall haue their parte in the lake that burneth with fire and brimſtone. Apo. 21.

The tenth Commaundement.

¶ *Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours vvife, nor his Seruaunt, nor his maide, nor his Oxe, nor his aſſe, nor any thing that is his.* Exod. 20.

¶ The confirmations.

Keepe thy hart with all diligẽce for therupon hangeth life. Pro. 4.

God hateth an hart that goeth about with wicked imaginations. Pro. 6.

Take heed that thou luſt not in thy hart after ẏ beautie of a ſtrāge woman

Pro. 15. Euil thoughts are abomination to the Lord.

Math. 5. Whoſoeuer looketh on an other mans wife, luſting after her hath committed adultery with her alredy in his hart.

Math. 15. Out of the hart proceed euill thoughtes and thoſe defile a man.

Mark. 4. The cares of this world, and the deceitfulnes of riches and the luſts of other things, choke the Word and make it vnfruitful.

Luk. 21. Take heed to your ſelues, leaſt at any time your hartes be ouercōe with the cares of this life.

Rom. 7. I had not knowen what luſt had ment except the lawe had ſaid: thou ſhalt not luſt.

Rom. 13. Make not prouiſion for the fleſh: to fulfil the luſtes of it.

Colo. 3. Mortify your earthly members, fornication, vncleanes, vnnaturall luſt, euil concupiſcence, &c.

Godlines is great riches if a man be content with that he hath. For we brought nothing into the worlde, neither can wee cary any thing out. But when we haue food and rayment, let vs be content therwith. they that haue a minde to be rich fall in to temptation and ſnares of the Deuil, and into many fooliſh and noyſome luſtes, which drown men in perdition and deſtruction. For couetouſnes is the root of all euil: which while ſome luſted after, they erred frō the faith & tangled them ſelues with many ſorowes. But thou man of God, fly ſuch things. Followe righteouſnes, godlines, faith/loue/patience meeknes, &c. 1.Tim.6.

Let your conuerſatiō be without couetouſnes, and be content with ſuch things as ye haue alredy. Heb. 13.

Loue not the world, nor thoſe things that are in the world. For 1.John.2.

all that is in the World, as the concupiſcence of the fleſh, and the luſt of the eyes, and the pride of life, is not of the father, but of the world. And the worlde paſſeth away, and the luſts thereof: but he that dooth the wil of God abideth for euer.

❧ *The ſum of theſe ten Cõmaundements* and all other lavves of God.

Math,.22. Thou ſhalt looue the Lord thy God with all thy hart, with all thy ſoule, with all thy minde, and with all the vttermoſte of thy power. This is the firſt and greateſt commaundement. And the ſecond is like vnto it. Thou ſhalt looue thy neighbour as thy ſelf. In theſe two commaundements are contained the whole law and the Prophets.

Rom. 13. Owe nothing to any man, but that yee looue one an other: for he that looueth an other hath fulfiled the law. For theſe commaundements: Thou ſhalt not commit adulterie: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt beare no falſe witnes: Thou ſhalt not luſte, and all other commaundements are breefly comprehended in theſe woords. Loue thy neighbour as thy ſelf.

The end of the law, is loue out of a pure hart, and of a good conſcience, and of a faith not fained. 1.Tim.1.

What ſoeuer ye would that men ſhould doo vnto you, doo yee euen the ſame to them alſo: for this is the law and the Prophets. Math. 7.

⁂ Of Repentance.

VVhat Repentance is.

REpentaunce is an inwarde ſorow of the minde, wroughte by the holy Ghoſt, for the ſinnes to fore cõmitted againſt God/ ioyned bothe with a perfect faithe to bee forgiuen for Chriſtes ſake, And alſo with a ful determined purpoſe from hencefoorth to amend. And to leade a new life.

Probations out of the holy Scriptures.

2. Cor. 7. I now reioyce, not that ye were ſory but that ye ſo ſorowed, that ye repented. For ye ſorowed godly: ſo that in nothing yee were hurte by vs. For the ſorrowe that is wrought by God, cauſeth repentaunce vnto ſaluation, not to be repented of: contrary wiſe worldly ſorowe cauſeth death.

2. Timo. 2. The Seruant of God muſt infourme them that reſiſt the trueth, if that God at any time will giue them repentaunce for to knowe the trueth, and that they may come to them ſelues again out of the ſnare of the Deuil, whiche are holden of him captiue at his wil.

Iere. 31. h Conuert thou me, O Lord, and I ſhall be conuerted: for ẏ art my Lord God, Yea, as ſoone as thou turnedſt mee. I repented, and as ſoone as thou ſhewedſt my ſinnes vnto me, I ſmote my thigh: yea, I was confounded, and right greatly aſhamed.

O Lord, turn thou vs vnto thee Lamēt. 5.
and ſo ſhall we be turned.

I wil poure cleene water vpon Ezech. 36.
you, and ye ſhall be clene: yea, from all your vncleannes, and from all your Idols ſhall I clenſe you. A new hart alſo wil I giue you, and a new ſpirit wil I put into you. As for that ſtony hart, I will take it out of your bodye and giue you a fleſhy hart. I wil giue you my ſpirit among you, and cauſe you to walke in my commaundements, to keep my lawes & to fulfil them. And ye ſhall be my people, and I will be your God.

O thou God of Hoſtes, turne Pſal. 85.
thou vs, and ſhew vs the light of thy countenaunce, and we ſhall be whole.

¶ Of

¶ Of the frutes of Repentance declared by the vvoord of God.

Eſa. 55. Seeke the Lord while hee may be found, and call vpon him while he is nie. Let the vngodly man forſake his owne wayes, and the vnrighteous his owne imaginations and turn again vnto the Lord, ſo ſhall he be merciful vnto him: and to our God, for he is very ready to forgiue.

Iere. 4. O Iſrael, if thou wilt turn thee, then turne vnto me/ſaith the Lord. And if thou wilt put away thine abominations out of my ſight, thou ſhalt not be mooued.

Be circumciſed in the Lord, and cut away the foreſkinne of your harts/that my indignation breake not foorth like fire and kindle, ſo that no man may quēch it, becauſe of the wickednes of your imaginations.

Ezec. 18. If the vngodly wil turne away from all his ſinnes that he hath doone, and keep all my commaundements, and doo the thing that is equall and right, doubtleſſe he ſhall liue and not dye. As for all his ſinnes that he did before, they ſhal not be thought vpon: but in his righteouſnes that he hath doon, he ſhal liue. For haue I any pleaſure in the death of a ſinner (ſaith the Lorde God) but rather that he conuerte and liue?

Be conuerted, and turne you cleane from all your wickednes, ſo ſhall there no ſinne doo you harme. Caſt away from you all your vngodlines that ye haue doon. Make you new harts and a newe ſpirite. Wherefore wil ye dye (O ye houſe of Iſraell:) ſeeing I haue no pleaſure in the death of him that dyeth (ſaith the Lord God). Turne yee then and ye ſhall liue.

As truely as I liue (ſaith the Lord God) I haue no pleaſure in the death of the wicked, but muche rather Eſech. 33.

rather that the wicked turne from his way and liue. Turn you, Turne you from your vngodly wayes, O ye house of Iſrael. Oh wherfore wil ye dye?

The wickednes of the wicked ſhall not hurt him, when ſoeuer he conuerteth from his vngodlynes.

Zach. 1. Turne you vnto me (ſaith the Lord of hoſtes) and I will turne me vnto you.

Joel. 2. Turn you vnto me with all your harts, with faſting, weping, and mourning. Rent your harts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long ſuffering, and of great compaſſion, and redy to pardon wickednes.

Math. 3. Repent of the life that is paſt, for the kingdome of heauē is at hand.

Math. 11. Bring foorth the fruites that belongeth vnto repentance. For euen now is the axe put vnto the roote of the tree: ſo that euery tree which bringeth not foorth good frute, is hewen down and caſt into the fire.

I am not come t[illegible]ghteous, but ſinners t[illegible]. Math. 9.

Come vnto me[illegible]bour and are laden, and [illegible]e you. Math. 11.

Repent and beleeue the Goſpel. Mar. 1.

I ſaie vnto you, that ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer ninetie and nine iuſt perſones, which need no repentance. Luke. 15.

The ſonne of man is come to ſeek, & to ſaue that which was loſt. Luke. 19.

Repent and conuert, that your ſinnes may be doon away. Acts. 3.

As ye haue giuen your members ſeruauntes to vncleanes, and to iniquitie (from one iniquitie to an other) euen ſo now geue ouer your members ſeruauntes vnto righteouſnes, that ye may be ſanctified. Rom. 6.

Put of that olde man, which is corrupt according to the deceiuable luſtes, and bee yet renued in the Ephe. 4.

ſpirite of your minde, putting on that new man, which after God is ſhapen in righteouſnes and true holines.

Collo. 3. Mortifie your earthly members, fornication, vncleannes, vnnaturall luſt, euil concupiſcence, and couetouſnes/ whiche is worſhipping of Idoles. For which things ſake/ the wrath of God vſeth to come on the diſobedient Children, among whome ye walked ſom[illegible] ye liued in them. But [illegible] alſo a way from you a[illegible] Wrathe, fiercnes, m[illegible] curſed ſpeaking, filthy [illegible]tion. Lye not one to an[illegible]ing that yee haue put of the olde man with his works, and haue put on the new man, whiche is renued into the knowledge and Image of him that made him. Therefore as the elect of God/ holy and beloued/ put on tender mercie, kindenes, humblenes of minde, meekenes/

long ſuffering, forbearing one another, and forgiuing one a nother, if any man haue a quarrel againſt another as Chriſt forgaue you, euen ſo doo ye. Aboue all theſe things, put on loue, which is the bond of perfection. And what ſoeuer ye doo in woord and deede, doo all in the name of the Lord Ieſu, giuing thanks to God the father by him.

Of Baptiſme.

¶ VVhat Baptiſme is.

Baptiſme is the ordinaunce of Chriſte, to waſh euery beleeuing Chriſtian with water, in the name of the Father, and of the Sonne, and of the holy Ghoſte. Titus. 3.

Saint Paule calleth Baptiſme the fountain of the new birth and renuing of the holy Ghoſt.

¶ Probations out of the holy Scriptures.

All power is giuen vnto me in heauen Math. 28.

heauen, and in earth. Goe ye therfore, and teach all nations, baptiſing them in the name of the father and of the ſonne, and of the holy ghoſt: teaching them to obſerue all things, whatſoeuer I haue commaunded you.

Mar. 16. Goe ye in to all the world, and preach the goſpel to euery creature. He that beleeueth, and is baptiſed ſhall be ſaued: But he that beleeueth not, ſhall be damned.

John. 3. Except a man be born frō aboue, he cannot ſee yͤ kingdome of God.

Verely, verely, I ſay vnto thee, except a mā be borne of water, and of the ſpirite, he cannot enter into the kingdome of God. That which is borne of the fleſh, is fleſh, & that which is born of yͤ ſpirite, is ſpirite.

¶ To vvhat vſe Baptiſme was vſed.

Firſt to be a ſure ſeale and an euident teſtimonie vnto vs, that God the father, for his ſonne Ieſus Chriſtes ſake, hath freely for-

giuen vs all our ſinnes, receiued vs into his fauour, and giuẽ vs the holy Ghoſte, by vvhõ vve are born a nevv, not of mortall, but of immortall ſeed, by vvhom alſo vve are made the ſonnes and heyres of God, and through faith, reconed pure and holy in his godly ſight.

¶ Probations out of the holy Scriptures.

He that beleeueth and is baptiſed, ſhall be ſaued. Mar. 16.

Repent you of your ſinnes, and be baptiſed euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes, and ye ſhall receiue the gift of the holy ghoſte. Act. 2.

Chriſte loued the congregation, and gaue him ſelf for it to ſãctify it, and clenſed it in the fountaine of water through the woord, to make it vnto him ſelf a glorious cõgregation, without ſpot or wrinckle, or any ſuch thing, that it ſhould be holy and without blame. Ephe. 5.

Not by the deedes of rightuouſnes which we wrought/ but accor- Titus. 3.

ding to his mercy hath hee ſaued vs, by the fountain of yͤ new birth, and renuing of yͤ holy ghoſte, which he ſhed on vs aboundantly, through Jeſus Chriſte our Sauiour, that we iuſtified by his grace, ſhould be made heyres according to the hope of eternall life.

1. Pet. 3. Baptiſme ſaueth vs not by the putting away of the filth of yͤ fleſh, but in that a good conſcience conſenteth to God, by the reſurrection of Jeſus Chriſte, which is on the right hand of God, and is gone into heauen.

Secondly, to put vs in remembrance, that for aſmuch as vvee are become the ſouldiours of Chriſte, vvee ought ſo long as vvee liue, valiantly to fight againſt the deuil, the vvorld, and the flesh, to mortify all vncleane luſtes, to die vnto ſinne, and to riſe again nevv mē, bearing the image of Chriſte, and fashioning our conuerſation and manners after his exiample, that vvee may learn the Lord our God in ſuch holinẽs ãnd righteouſnes,

nes, as is allowed before him all the dayes of our life.

¶ Probations out of the holy Scriptures.

Knowe ye not that all we which are baptiſed into Jeſus Chriſt, are baptiſed to die with him. We are buried then with him in baptiſme, for to die/ that likewiſe as Chriſte was raiſed from death by the glory of the father, euen ſo we alſo ſhould walke in a new life. For if wee bee graft in death like vnto him: euen ſo ſhall wee be partakers of the reſurrection, knowing this, your old mā is crucified with him alſo, that the body of ſinne might vtterly bee deſtroyed, ỷ hence foorth we ſhould not be ſeruaunts vnto ſinne. For hee that is dead, is iuſtified from ſinne. Wherfore, if wee bee dead with Chriſt, we beleeue that we ſhall alſo liue with him. Rom. 6.

All ye that are baptiſed haue put on Chriſte.

Ye are buried with Chriſte thorow

rowe baptiſme, in whom ye are alſo riſen again through faith, that is wrought by the operation of God, which raiſed him from death.

Coll. 3. If ye then be riſen again with Chriſt, ſeek thoſe things which are aboue, where Chriſte ſitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, & your life is hid with Chriſt in God. Whenſoeuer Chriſte (which is your life) ſhall ſhewe him ſelf, then ſhall ye alſo appeer with him in glory.

¶ Of the Lordes Supper.

VVhat the Lordes Supper is,

The Lordes Supper is an holy and heauenly bancket, in the which the faithful Chriſtians, beſides the corporall eating of the bread, & the outward drincking of the wine doo ſpiritually thorowe faith, bothe eat the bodie of

Chriſte, and drinck his blood, unto the confirmation of their faith, the comfort of their conſcience, and the ſaluation of their ſoules.

To what uſe Chriſte did inſtitute his holy Supper.

Firſt, to put vs in remembraunce that his body was broken, & his blood ſhed for our redemption.

¶ Probations out of the holy Scriptures.

The Lord Jeſus the ſame night, in the which he was betrayed/ took bread: and when hee had giuen thanckes, he brake it, & gaue to his diſciples/ ſaying: Take yee and eate: this is my body, which is broken for you. This do ye in ẏ remembrance of me. After the ſame maner alſo he took the cup/ when ſupper was doon, ſaying: This cup is the new teſtament in my blood. This doo, as oft as ye drinck it, in remembraunce of me. For as often as yee ſhall eat this bread & drinck of this 1 Cor. 11.

cup, ye ſhall ſhew the Lords death til he come.

Math. 26. When they were eating, Ieſus took bread: and when he had giuen thankes, he brake it, and gaue it to his diſciples and ſaid. Take, eat, this is my body. And he took the cup and thanked, and gaue it them, ſaying, drink ye all of this. For this is my blood (which is of the new teſtament) that is ſhed for many, for the remiſſion of ſinnes.

Mar. 14. As they did eat, Ieſus tooke bread: and when he had giuen thanks, he brake it and gaue it to them, and ſaid: Take, eat, this is my body. And he took the cup, and when he had giuē thanks, he tooke it to them, and they all drank of it, and he ſaid vnto them. This is my blood of the new teſtam nt, which is ſhed for many.

Luc, 22. He took bread, and when he had giuen thanks, he brake it) and gaue vnto them, ſaying. This is my body/

vp, which is giuen for you: This do in yͤ remembrance of me. Likewiſe alſo when he had ſupped, he tooke the cup, ſaying: This cup is yͤ newe teſtament in my blood, which is ſhed for you.

Secondly, to ſtir vs vp vnto thanks giuing, vvhile vvee conſider hovv precious, great and ineſtimable benefites vvee haue receiued of God the father, by the death of his ſonne, as deliuerance from Sathan, freedome from the curſe of the lavv, forgiuenes of ſinnes, the fauour and good vvil of God, quietnes of conſcience, the holy ghoſte, rightuouſnes, victory againſt ſinne, death, and hell, ſaluation and finally, euerlaſting life. That vvee ſhould not be vnthankful, but rather ioyful, burſt out into all kinde of ſpirituall prayſes, lauding and magnifying God the father for theſe his moſte hie and ſingular free giftes, the Lord Chriſt did inſtitute this holy ſupper: Therfore it is called of the auncient Doctors Sacramentum Euchariſtiæ, *i. The ſacrament of thancks giuing.*

¶ Probations out of the holy Scriptures.

Acts. 2. All that beleeued, continued daily with one accord in the temple, and brake bread from houſe to houſe/ and did eat their meate togither with gladnes & ſingleneſs of hart, praiſing God.

Cor. 10. Is not the cup of thancks giuing, for yͤ which we giue thancks, partaking of the blood of Chriſte: Is not the bread which wee break, partaking of the body of Chriſte?

Thirdly, to put vs in remembrance, that as the bread, vvhich vve eat at the Lordes table, is made of many graines one loaf, and the vvine preſſed togither of ſundry grapes, is made one vvine: ſo vvee beeing many, are one body, vvhereof Chriſte is the head. And becauſe vve all are one body, vve ought all to be beneficiall one to another, one to loue another, one to bere vvith another, one to vvish vvel to another, & one to doo for another, vvhatſoeuer vvee be able, euē to the vttermoſte of our povver, *er, as our head Chriſte for our helth, and for our ſaluation, diſdained not to beſtovv his very life, and to ſuffer death, euen the death of the croſſe for our redemption. And as vve preſetly at the receiuing of the holy misteries of Chriſtes body and blood, doo enioy through faith in Godes promiſes, all the benefites vvhich Chriſte obtained for vs by his bleſſed death & glorious paſſion: ſo likevviſe ought they that be partakers of the Lordes table, euery one according to his abilitie at that preſent, to be beneficiall to the poor members of Chriſte, and ſomvvhat to giue that may releeue them, and euer after alſo (vvhen occaſion is giuen) gladly to diſtribute vnto the needy, ſome porcion of their goods, vvhervvith God hath endued thē. That this vvas the cuſtome in the Apoſtles time, & in the primatiue Church, yea, and long after, til the popiſh maſſe had driuē out of the Church the right vſe of the Lordes Supper, it is euident enough by diuers teſtimōies, bothe of the holy Scriptures, and of auncient hiſtories.*

That

That we are one body.

¶ Probations out of the holy Scriptures.

Rom. 12. As we haue many members in one body, and all members haue not one office: ſo we beeing many, are one body in Chriſt, & euery man among our ſelues, one anothers member.

1.Cor. 10. We (though we be many) yet are one bread, and one body, in as much as we all are partakers of one bread.

1 Cor. 12. As the body is one and hath many members, and all the members of one body, though they be many, yet are but one body, euen ſo is Chriſt. For by one ſpirite are we all baptiſed to make one body, whether we be Iewes or Gentiles, whether we be bond or free, and haue all drunck *of one ſpirite*. For the body is not one member, but many. &c. Therfore if one member ſuffer, all ſuffer with him. If

one member bee had in honour, all members be glad alſo. Ye are the body of Chriſte, and members one of an other.

¶ Of the diſtribution to the needie.

Act. 2.

All that beleeued kept thẽſelues togither and had all things common, & ſolde their poſſeſſions and goods, and parted them to all men, as euery man had need.

Act. 4.

Great grace was there with all them that beleeued. Neither was there any amõg them that lacked. For as many as were poſſeſſours of lands or houſes, ſolde them, and brought the price of the things that were ſolde, and laid it down at the Apoſtles feet. And diſtribution was made vnto euery man according as he had need.

Rom. 12.

Diſtribute vnto the neceſſitie of the Saints. Be ready to harbour.

1.Cor. 16.

As concerning the gathering for the Saints, let euery one of you, vpon ſome Saboth day, put a ſide

and lay vp whatſoeuer is meet.&c.
2. Cor. 8. It is not my minde, that other
be ſet at eaſe, and ye brought into
combrance/ but that there be equal-
nes now at this time: and that
your abundance may ſuccour their
lack/ and that their abundance
may ſupply your lack/ that there
may be equalitie agreeing to that
which is written. He yͤ hath much/
Exod. 16. had not the more abundance: and
he yͤ had litle had neuer the leſſe. &c.
Read the Chapter.

Of the miniſtring to yͤ Saintes/
2. Cor. 9. it is but ſuperfluous for me to write
vnto you: for I knowe the redines
of your minde: &c. Yet this I ſay: he
that ſoweth litle ſhall reap litle,
and he yͤ ſoweth (in giuing) largely
and freely, ſhall reap plenteouſly.
And let euery mā do according as
he hath purpoſed in his hart/ not
grudgingly, or of neceſſitie. For
God loueth a cheerful giuer. God
is able to make you riche in all
grace,

grace, that yee in all things hauing ſufficient vnto the vttermoſt, may bee riche vnto all manner of good woorks, as it is written. He hath ſparſed abroad, and hath giuen to the poore and his rightuouſnes remaineth for euer. Pſal. 112.

The office of this miniſtration, not onely ſupplieth the need of the ſaints, but alſo is abundant heerin, yͤ for this lawdable miniſtring, thancks might be giuen to God of many (which praiſe God for yͤ obedience of your conſenting to yͤ Goſpel of Chriſt, and for your ſinglenes in diſtributing to them and to all men) and in their prayers for you, which long after you, for the abundant grace of God in you. Thanks be vnto GOD for his vnſpeakable gift. 2. Cor. 9.

The

❧ *The dutie of all eſtates and degrees.*

❧ *The dutie of the hie powvers, and of the other temporall Magiſtrates.*

The dutie of the high powers, and of the other temporall rulers, is to be learned in yͤ lawe of God, to maintaine pure ⁊ Chriſtian Religion, to nouriſh and defend the Preachers and ſtudients of Gods woord, to baniſh all falſe religion ⁊ idolatry, to puniſhe, yea, and if they wil not turn, to kill the preachers and maintainers of falſe doctrine, to iudge equally ⁊ indifferently, without parcialitie, to take no bribes, nor to oppreſſe the common people, but to care for thē, as a father for his children, to defend the good, to correct the euill, to aduaunce vertue, and to puniſh vice.

That they ought to be learned in the lawes of God.

¶ Probations out of the holy Scriptures.

The King ſhall not multiply horſes to him ſelf, neither ought he to multiply wiues vnto him ſelf, leaſt his hart turn away: neither ſhall he gather him ſiluer and golde to much. And when he is ſet vpon the ſeat of his kingdome, he ſhall write him out a copie of this lawe in a booke. And it ſhall be with him, and he ought to read therin all the dayes of his life, that he may learn to feare the Lord his God, and to keep all the woords of this lawe, and theſe ordinaũces for to do them, and that his hart ariſe not aboue his brethren, and that he turn not from the commaundement, to the right hand or to the left, but that he may prolõg his dayes in his kingdome. Deut. 17.

Let not the book of this lawe departe out of thy mouth, but recorde therin day & night, that thou maiſt obſerue and doo according to all that is written: For then ſhalt Joſue.1.

thou

people. And the feare of the Lord
fell vpon all the kingdomes of the
landes ỹ were round about Juda,
and they fought not againſt Jeho-
ſaphat. And the Lord ſtabliſhed the
kingdome in his hand, and all they
that were in Juda, brought king
Jehoſaphat preſents, ſo that hee
had abundance of riches & honour.

Reg. 18 King Hezekia put away the hil
alters, and brake the images, and
cut down the groues, and all t
brake the braſen ſerpent that Mo-
ſes had made. He renued the feaſ
of the paſſeouer.

2.Par. 31. He ordained Preeſtes and Le
uites to ſerue the Lord God, & pro
uided honeſt liuings for them, tha
they might ſubſtantially apply th
ſelues to the lawe of the Lord. An
the Lord was with hem, ſo that h
proſpered in all thinges which he
took in hand.

2.Par. 34. The good king Joſias, beſide th
purging of Juda and Jeruſale
fro

frō hil alters, groues, carued images and images of metal, and ſuch other kindes of idolatry, he repayred the houſe of the Lord his God, renued the feaſte of the Paſſe ouer, red in the eares of all the people the wordes of the lawe of the Lorde, and made a faithful promiſe vnto the Lord, that he and all his people ſhould walke according to the ſtatutes of that booke. And they turned not aſide from the Lord God of their fathers, ſo long as he liued. The Lord GOD therfore deferred his plague that hee had threatned to Iuda, ſuffred Ioſias to liue in much honour, and brought him to his graue in peace, ſo that his eyes did not ſee the miſcheef that the Lord GOD afterward brought immediatly vpon Ieruſalem, and vpon the inhabitors of the ſame.

Kings ſhall be thy nurſing fathers, and Queenes ſhall be thy Eſa. 49.

nurſing mothers.

That they ought to puniſh, yea, and if they wil not turn, to kil the preachers and maintainers of falſe doctrine.

¶ Probations out of the holy ſcriptures.

Deu. 13. If there riſe among you a Prophet/ or a dreamer of dreames, and giue thee a ſigne or wunder, & that ſigne or wunder that hee hath ſaid, come to paſſe, and then ſay: let vs goe after ſtraunge Gods, which thou haſt not knowen/ and let vs ſerue them: harken not thou vnto the wordes of that prophet, or dreamer of dreames: For the Lord thy God prooueth you, to knowe whether you looue the Lord your God with all your hart, & with all your ſoule. Ye ſhall walk after the Lord your God, and feare him, and keep his commaundements, and harken vnto his voice, ſerue him and cleue vnto him. And that Prophet/or dreamer of dreames, ſhall die, becauſe he hath ſpoken to turne you away from the Lord your God.

The Prophet which ſhall preſume to ſpeake a word in my name, which I haue not commaunded him to ſpeake, or that he ſpeaketh in the name of ſtraunge Gods, the ſame Prophet ſhall die. Deut. 13.

Iehu King of Iſrael, cauſed all the prieſtes of Baal to be ſlain, and all the Images to bee ſet out of the temple of Baale, & to be burnt. He cauſed alſo his captaines and men of warre, to breake the Image of Baal, and to deſtroy the hous of Baal, ſo ẏ Baals hous was made a draſt houſe vnto this day. And becauſe Iehu thus ſought the glory of God, and deſtroyed Idolatry, with the maintainers therof, he liued quietly in his kingdome vnto his dying daye, and his children vnto the fourth generation, ſat on the ſeat of Iſrael. 4.Reg.10

King Ioſias put down the mi- 4.Reg.23.

niſters of Baal / whō the Kings of Juda had ſoũded to burn incence in the hil alters and cities of Juda, that were round about Jeruſalem, and alſo them that burned incence vnto Baal, to the Sunne / to the Moon, to the plannets, and to all the Hoſte of heauen.

That they ought to iudge equally.

¶ Probations out of the holy Scriptures.

Leuit. 19. Ye ſhall doo no vnrighteouſnes in iudgement. Thou ſhalt not fauour ẏ poor, nor honour the mightie, but in righteouſnes ſhalt thou iudge thy neighbour.

Deut. 1. Moſes ſaid to ẏ iudges, heare the cauſe of your brethren, & iudge righteouſly between euery mā and his brother, & the ſtraunger that is with him. See that ye knowe no faces in iudgement: but heare the ſmall as wel as the greate, and be a fraide of no man: for the iudgement is Godes.

King

2.Par. 19. King Jehoſaphat ſaid alſo to the Judges. Take heed what yee doo/ for ye execute not the iudgementes of man: but of God, which is with you in iudgement. Wherfore, now let the feare of the Lorde be vpon you, and take heed/ and be dooing the thing ỳ pleaſeth him. For there is no vnrighteouſnes with ỳ Lord our God/ that ſhould haue any reſpect of perſones, or take rewardes.

Pro. 20. A king that ſitteth in the throne of iudgement, and looketh well about him, driueth away all euil.

Pro. 24. He that ſaith to ỳ vngodly, thou art righteous: him ſhall the people curſe, yea, the communaltie ſhall abhorre him. But they that rebuke the vngodly/ in them doth God delight, and a rich bleſſing ſhall come vpon them.

Pſal. 58. Judge the thing that is right, O yee ſonnes of men.

Sap. 1. O loue righteouſnes, ye that are the Judges of the earth.

¶ That they ought to take no bribes.

¶ Probations out of the holy Scriptures.

Exod. 23. Thou ſhalt take no giftes: For giftes blinde the ſight, and peruert the wordes of the righteous.

Deut. 16. Wreſt not ỹ the lawe, nor knowe any perſone, neither take any reward, for gifts blinde the wiſe, and peruert ỹ words of the righteous. That which is iuſt and right, ſhalt thou followe, that thou maiſt liue and enioy the land, which the Lord giueth thee.

Exod. 18. Thou ſhalt ſeek out among all the people, men of actiuitie, & ſuch as feare God, true men, hating couetouſnes: and make them heades ouer the people.

Iob. 15. The fire ſhall conſume ỹ houſes of ſuch as are greedy to receiue gifts.

Esa. 5. Wo be to them ỹ giue ſentence with the vngodly for rewards, but cõdemne the iuſt cauſe of the righteous. Therfore like as fire licketh vp the ſtraw, and as the flame conſumeth yͤ ſtubble: euen ſo their root ſhall be as corruption, & their bloſſome ſhall vaniſh away like duſt.

He that keepeth his hand that he touch no reward, and he which ſtoppeth his eares that he hear no coũſail againſt the innocent blood: hee it is that ſhall dwel on hie. Eſa. 33.

¶ *That they ought not to oppreſſe the common people.*

¶ Probations out of the holy Scriptures.

The encreaſe and proſperitie of the commons, is yͤ Kings honour: but the decay of the people, is the confuſion of the prince. Pro. 14.

Like as a roaring Lion, and as an hungry Beare, euen ſo is an vngodly prince ouer the poore people. [illegible] 28.

Where the prince is without vnderſtanding, there is great oppreſſion and wrong: but if hee bee ſuch a one as hateth couetouſnes, hee ſhall long reigne.

When the righteous haue the o- Pro. 29.

uerhand

uer hand, the people are in proſperitie: but when the vngodly beare rule: then the people mourne.

With true iudgement ẏ king ſetteth vp the land: but if he be a man ẏ oppreſſeth the people with gatherings: he turneth it vpſide downe.

Amos. 4. O hear this woord, ye that doo poore men wrong, and oppreſſe the needy: ye that ſay to your Lordes, bring hether, let vs drinck. Therfore the Lorde hath ſworne by his holines, The dayes ſhall come vpon you, that the enemy ſhall cary you away &c.

Amos. 6. O wo be to the proud wealthy, to ſuch as thinck thẽ ſelues ſo ſure, which hold them ſelues for the beſt of the world, and rule the houſe of Iſrael, euen as they liſt. Ye are taken out for the euill day, euen yee that ſit in the ſtoole of wilfulneſſe, yee that ly vpon beddes of Iuory, and vſe your wantonnes vppon your couches, ye that eate the beſt lambes of the flocke/ and the fatteſt calues of the droue, yee that ſing at the Lute, and in playing of inſtrumentes, compare your ſelues to Dauid, yee that drincke wine out of goblets/and annoynte your ſelues with the beſt oyle, but as for Ioſephes hurt, none of you all are ſory for it. Therfore now ſhall ye be the firſt of them that ſhall be led away captiue, and the luſtie cheere of the wilful ſhall come to an end. &c. The Lord is minded to ſmite the great houſes. For ye haue turned true iudgement vnto bitterneſſe, and the frute of righteouſnes into wormwoode.

O ye that oppreſſe the poore and, deſtroy the needie in the land, ſhall not your deſtruction come vppon you as a water ſtreame. &c. Amos. 8.

O ye heds of the houſe of Iacob/ and yee leaders of the houſe of Iſrael: ſhoulde not yee knowe what were lawful and right? But ye hate the Mich. 3.

the good, and loue the euill. Ye pluck of mēs ſkinnes, and the fleſh from their bones. Ye eat the fleſhe of my people, & flay of their ſkinnes ye breake their bones: ye chop thē in peeces as it were in to a Caldrone, and as fleſh into a pot. Now the time ſhall come, that when they call vnto the Lorde, hee ſhall not heare them, but hide his face from them, becauſe that through their own imaginations, they haue delt ſo wickedly. &c.

1.Reg. 12. Beholde, heer am I (ſaid Samuel to the Children of Iſraell): bere recorde of me before the Lord, and before his annointed. Whoſe Oxe haue I taken? or whoſe Aſſe haue I taken? Whom haue I doone wrong to? whom haue I hurt? or of whoſe hand haue I receiued any bribe to blinde mine eyes therwith & I wil reſtore it you again. They ſaid thou haſt doon vs no wrong, nor hurt vs, neither haſt thou takē ought of any mans hand. He ſaid vnto them again the Lorde is witnes againſt you and his annointed is witnes this day, that ye haue no euil in my hands.

3. Reg. 12. What chaunced to Rehoboam King Salomons ſonne, for the vngentle intreating of his commons, the holy hiſtories doo teſtify. Read iij. Regum. xij.

That they ought to care for the commons, as a father for his children.

The Confirmations.

Pro. 20. Mercy and faithfulnes preſerue the King: and with louing kindnes his ſeat is holden vp.

Eccle. 32. If thou be made a ruler pride not thy ſelf therein, but bee thou as one of the people. Take diligēt care for them, and looke well therto: and when thou haſt doon all thy dutie, ſet thee down that thou maiſt be mery with them, and receiue a crown of glory.

With how fatherly a care Moſes, Samuel, Dauid, and diuers other noble princes gouerned their people, the holy Scriptures doo euidently declare.

That they ought to defend the good, and to correct the euil, to aduaunce vertue, & to puniſh vice.

¶ Probations out of the holy Scriptures.

Eſa. 1. Learn to doo right, apply your ſelues to equitie, deliuer the oppreſſed, help the fatherles to his right, let the widowes complaint come before you.

Iere. 22. Thus the Lord commaundeth, keep equitie and righteouſnes, deliuer the oppreſſed from the power of the violent, doo not greeue nor oppreſſe the ſtraunger, the fatherles, nor the widow, and ſhed no innocent blood.

Zach. 7. Execute true iudgement, ſhewe mercy and looving kindenes euery mã to his brother. Doo the widow,

the fatherles the ſtraunger, & poor
no wrong/and let no man imagine
euil againſt his brother in his hart.

Deliuer him ẏ ſuffereth wrong, Eccle. 4.
from the hand of the oppreſſor, and
be not faint harted when thou ſitteſt
in iudgement. Be mercyful vnto
the fatherles as a father, and be
in ſteed of an huſband vnto their
mother, ſo ſhalt thou be as an obedient
ſonne of the higheſt, and he ſhall
loue thee more then thy mother
dooth.

My ſong ſhall bee of mercy and Psal. 101
iudgement: vnto the (O Lord)
wil I ſing.

O let me haue vnderſtanding in
the way of Godlines. When wilt
thou come vnto me? I wil walke
in my houſe with a perfect hart.

I wil take no wicked things in
hand: I hate the ſinnes of vnfaithfulnes,
there ſhall no ſuch cleaue
vnto me.

A froward hart ſhall depart from
me

me: I will not knowe a wicked perſon.

Whoſo priuely ſlandreth his neighbour: him wil I deſtroy. Whoſo hath alſo a proud looke, & an hie ſtomacke, I wil not ſuffer him.

Mine eyes look vnto ſuch as be faithfull in the land/ that they may dwell with me: whoſo leadeth a godly life, he ſhall be my ſeruaunt.

There ſhall no deceitful perſone dwel in my houſe, he that telleth lies ſhall not tary in my ſight.

I ſhall ſoon doſtroy all the vngodly that are in the land, that I may root out all the wicked dooers from the citie of the Lord.

Rom. 13. Rulers are not fearefull to them that do good, but to them that doo euil. Wilt thou be without feare of the power? Doo wel then, and ſo ſhalt thou be praiſed of the ſame. For he is the miniſter of GOD for thy wealth. But and if thou do that which is euil, then feare, for he beareth not the ſwoord for nought: for he is the miniſter of GOD, to take vengeance on him that dooth euill.

The dutie of Subiectes vnto the high powers.

THe dutie of Subiectes vnto the hie powers is, honourably to ſpeake of them, hartely to looue and reuerence them, humbly to obey them for conſcience ſake in all things ẏ fight not with Gods woord, feruently to pray for them, and willingly to pay ſuch charges vnto them as they reſonably require, either for the maintenaunce of their princelike eſtate, or els for the ſauegard of the cōmon welth.

¶ Probations out of the holy Scriptures.

Thou ſhalt not raile vppon the Gods (that is to ſay, the temporall Magiſtrates, which execute that office of God) neither blaſpheme Exod. 22.

the rulers of thy people.

Eccle. 10. Wiſhe the king no euil in thy thought, and ſpeake no hurt of the riche in thy priuie châber: for a bird of the ayre ſhall betray thy voice/ and with her feathers ſhall ſhe bewray thy woordes.

Let euery ſoule ſubmit him ſelf
Rom. 13. vnto the hyer powers. For there is no power but of God. The powers that be, are ordeined of God. Who ſoeuer therfore reſiſteth the power, reſiſteth the ordinance of GOD. But they that reſiſt, ſhall receiue to them ſelues damnation. For rulers are not fearefull to them that doo good, but to them that do euill. Wilt thou bee without feare of the power? Doo well then: and ſo ſhalt thou be praiſed of the ſame. For hee is yͤ miniſter of God for thy welth. But if thou doo that which is euill, then feare: for hee beareth not the ſwoord for nought: for he is the miniſter of God to take vengeance on

him that dooth euill. Wherfore/ye muſt needs obey, not only for feare of puniſhment, but alſo for conſcience ſake. And for this cauſe pay ye tribute. For they are Gods miniſters, ſeruing for the ſame purpoſe. Giue to euery man therfore his dutie: tribute to whom tribute belongeth: cuſtome to whom cuſtome is due: feare to whō feare belongeth: honour to whō honour pertaineth.

I exhort therfore, that aboue all things/ prayers, ſupplications, interceſſions, and giuing of thancks, be had for all men/ for kinges, and for all that are in authoritie, that we may liue a quiet and peaſable life/with all godlines and honeſtie. For that is good and acceptable in the ſight of God our Sauiour. 1. Timo. 2.

Warne the ſubiectes that they ſubmit them ſelues to rule & power, that they obey yͤ officers, that they be ready vnder euery good worke, that they ſpeake euil of no mā/ that Titus. 3.

they be no fighters, but gentle, ſhewing meeknes vnto allmen.

1.Pet. 2. Submit your ſelues vnto all maner ordinaunce of man, for the Lords ſake, whether it be vnto the King, as vnto the cheef head, either vnto rulers, as vnto them that are ſent of him, for the puniſhment of euil dooers, but for the praiſe of thē that doo well. &c.

Feare God, honour the King.

The dutie of Bishops and Miniſters of Gods vvoord.

The dutie of Biſhopes and Miniſters of gods woord is, firſt to feede Chriſtes flock with the ſweet bread of Chriſtes Goſpel, without mingling of the Phariſ is leauen. Secōdly, to lead a life agreeable to their doctrine, that they may teach bothe w̄ word and woork. Thirdly, to releeue the poore and needy with ſuch goodes as they receiue, of the church, either by maintaining hoſpitalitie, or els by ſome other Godly meanes.

¶ Probations out of the holy Scriptures.

❧ Of Doctrine.

Ge vp vnto the hie hill, thou that bringeſt good tidinges: lift vp thy voice with power, O thou preacher: lift it vp, and be not afraid. Eſa. 40.

Cry now as loud as thou canſt, leaue not of, lift vp thy voice like a trumpet, and ſhew my people their offences, and ẏ hous of Iacob their ſinnes. Eſa. 58.

I haue ſet watchmen vpon thy walles (O Ieruſalem) which ſhall neuer ceaſe day nor night to preach the Lord. Eſa. 62.

Beholde I put my wordes in thy mouth: & beholde this day doo I ſet the ouer ẏ people and kingdomes, that thou maiſt root out/ breake of, deſtroy, and make waſte, and that thou maiſt build vp and plant. Iere. 1.

Ezech. 3. Thou ſonne of mā, I haue made thee a watchman vnto the houſe of Iſrael: therfore take good heed to the wordes of my mouth, and giue them warning at my commaundement. If I ſay vnto thee cōcerning the vngodly man, that (without doubt) he muſt die, and thou giueſt him not warning/ nor ſpeakeſt vnto him that he may turn from his euil way, & ſo to liue, then ſhall the ſame vngodly mā dye in his owne vnrightuouſnes: but his blood wil I require of thy hand. Neuertheleſſe, if thou giue warning vnto the wicked, and he yet forſake not his vngodlines, then ſhall he die in his own wickednes: but thou haſt diſcharged thy ſoule.

Iohn. 21. If thou loueſt me feed my ſheep.

1.Cor. 9. Woe vnto mee if I preach not the Goſpel.

2.Cor. 4. Wee preach not our ſelues, but Jeſus Chriſte our Lorde.

2.Cor. 2. We are not as the moſt parte are, which chop and chaunge with the woord of God: but out of purenes, and by the power of God in ẏ ſight of God, ſo ſpeake wee in Chriſte.

Though we our ſelues, or an Angel from heauen, preach any other Goſpel vnto you, then that which we haue preched vnto you, let him be accurſed. Gala. 1.

A Biſhop muſt be apt to teach. 1. Tim. 3.

Giue atendance to reading, to exhortation, to doctrine. 1. Tim. 4.

Preach thou ẏ woord: be feruent in ſeaſon, & out of ſeaſon: improoue, rebuke, exhorte with all long ſuffering and doctrine. 2. Timo. 4.

❧ Of life and conuerſation.

God ſaid vnto the vngodly: Why dooſt thou preache my lawes, & takeſt my Teſtament in thy mouth: ſeeing thou hateſt to bee reformed, & haſt caſt my words behinde thee? Pſal.

When as thou ſaweſt a theef thou cõſentedſt vnto him: and haſt been partaker with the adulterers.

Mat. 5. Whoſoeuer dooth and teacheth, the ſame ſhall be called great in the kingdome of heauen.

1.Tim.4. Be vnto them that beleeue, an enſample, in word, in conuerſatiō, in loue, in ſpirite, in faith, in pureneſ.

Tim. 5. Keep thy ſelf pure.

2.Tim.2. Study to ſhew thy ſelf lawdable vnto God, a workman that needeth not to bee aſhamed, diſtributing the word of trueth iuſtly.

Titus. 2. In all things ſhewe thy ſelf an enſample of good works in the doctrine, with honeſtie, grauitie, and with the wholſome word, which cannot bee rebuked, that hee which withſtandeth, may be aſhamed, hauing no euil things to ſay of you.

Pet.1. Feed ye Chriſtes flock, as much as lieth in you, taking ỷ ouerſight of them, not as compelled thereto, but willingly: not for the deſire of filthy luker, but of good minde: not as though ye were Lords ouer the pariſhes, but ỷ you be an enſample to the flock. And when ẏ cheef ſhepheard ſhall appeere, ye ſhall receiue an incorruptible crown of glory.

Of Hoſpitalitie.

Diſtribute vnto the neceſſitie of the Saints. Be redy to harbor. Rom. 12.

A Biſhop muſt be a maintainer of Hoſpitalitie. 1. Tim. 3.

Forget not Hoſpitalitie: for therby haue diuerſe mē lodged Angels vnwares. Heb. 13.

The dutie of Pariſhioners vnto the Miniſters of Gods vvoord.

THe dutie of Pariſhioners vnto the Miniſters of Gods word, is outwardly to honor and reuerēce them, to receiue them as the Angels and Embaſſadors of God, to regarde them as the miniſters and ſtewards of Gods miſteryes, and liberally to giue vnto them whatſoeuer is neceſſary for the maintenaunce of their degre and eſtate, ẏ they may quietly giue their mindes to the ſtudie of godly letters, to prayer, to the preaching of gods woord, & to the miniſtration of the Sacramentes.

¶ Probations out of the holy Scriptures.

Eccle. 7. Feare the Lord with all thy ſoule, & honour his miniſters. Loue thy maker with all thy ſtrength, & forſake not his miniſters. Honor God with all thy ſoule, & reuerence his prieſtes. Giue thē their porcion of the firſt fruites and increaſe of the earth like as it is cōmaunded thee.

1. Timo. 5. The Prieſtes that rule wel, are worthy of double honour moſte ſpecially they whiche labour in the word & teaching. For the ſcripture ſaith: Thou ſhalt not mooſel the mouth of ẏ Oxe that treadeth out the corne. And the laborer is worthy of his reward. Deut. 25. 1. Cor. 9. Math. 10.

We

1.Theſſa.5. We beſeech you brethren, that ye knowe them that labour among you & haue the ouer ſight of you in the Lorde, and giue you exortation, that you haue them in high reputation through looue, for their works ſake, and be at peace with them.

Heb. 13. Obey them that haue the ouerſight of you, & ſubmit your ſelues vnto them: for they watch for your ſoules, euen as they that muſt giue accoumpts, that they may doo it with ioy, and not with greef.

Mala. 2. In the Preeſtes lips ſhould bee ſure knowledge, that men may ſeek the lawe at his mouth: for he is the meſſenger of the Lord of hoſtes.

Gala. 4. Ye deſpiſed me not/ neither did ye abhor me but ye receiued me as an Angel of God, yea, euen as Chriſte Jeſus. For I beare you recorde that if it had ben poſſible, ye would haue plucked out your owne eyes, and haue giuen them vnto mee.

Math 10. He that receiueth you, receiueth me: and he that receiueth me, receiueth him that ſent me.

Luke. 10. He that heareth you heareth me: he that diſpiſeth you, deſpiſeth me: and he that diſpiſeth me, deſpiſeth him that ſent me.

1.Cor. 4. Let a man this wiſe eſteeme vs, euen as ẏ miniſters of Chriſte, and ſtewards of the miſteries of God.

Mala. 3 Bring euery tithe into my barne, that there may bee meate in my houſe.

Mat. 10. The workman is worthy of his meate.

Rom. 15 If the Gentiles be made partakers of their ſpiritual things, their dutie is to miniſter vnto them in bodily things.

1.Cor. 9 Who goeth a warfare at any time at his owne coſt? who planteth a vineyarde and eateth not of the fruite therof? or who feedeth a flock, and eateth not of the milke of the flock? For it is written in the law of Moyſes, Thou ſhalt not

moſel

moſell the mouth of the Oxe that treadeth out the Corne. Doth God take thought for Oxen? Saith he it not altogither for our ſakes? For our ſakes no dout this is written: that he whiche eareth, ſhould eare in hope: and he whiche threaſheth in hope, ſhould be partaker of his hope. If we ſowe vnto you ſpirituall things, is it a great thing if we repe your bodily things? Do ye not knowe how that they which miniſter about holy things, liue of the Sacryfice? They whiche waite of the temple, are partakers of the temple. Euen ſo alſo did the Lord ordain that they which preach the Goſpel ſhould liue of the Goſpel.

Gala. 6.

Let him that is taught in the word, miniſter vnto him that teacheth him in all good thinges. Be not deceiued. God is not mocked.

¶ The

¶ The dutie of husbands vnto their wiues.

THe dutie of a faithful huſband vnto his wife is, to forſake all other for her ſake, to cleue onely to his wife, to looue her as Chriſte looued the congregation/ to cheriſh her as he would cheriſh his owne body, to prouide for her, to teach her the lawe of God, to dwel w̄ her according to knowledge, and to giue honour vnto her; although the weaker veſſel, as to one that is fellowe heyre with him of the grace of life.

¶ Probations out of the holy Scriptures.

Gene. 2. This is now bone of my bones, and fleſh of my fleſh. Shee ſhall be called woman/ becauſe ſhee was taken out of man, for this cauſe ſhall a mā leaue his father and mother/ and ſhall be ioyned with his wife: and they ſhall become one fleſh.

Pro. 5. Be glad with the wife of thy

youth. Let her breſtes alway ſatiſfy thee, and holde thee euer content with her loue. My ſonne, why wilt thou haue pleaſure in an harlotte, and imbrace the boſom of an other woman?

Ye huſbands looue your wiues/ Ephe. 5. euen as Chriſte alſo looued the congregation/ and gaue him ſelf for it, to ſanctify it, and clenſed it in the fountain of water through ỹ word/ to make it vnto him ſelf a glorious congregation without ſpot or wrinkle, or any thing but that it ſhoulde be holy and without blame. So ought men to loue their wiues, as their own bodies. Hee that looueth his wife, loueth him ſelf; For no mã euer yet hated his owne fleſh, but nouriſheth & cheriſheth it, euen as the Lord doth the congregatiõ. &c.

Ye huſbands, looue your wiues, Colo. 3. and bee not bitter to them.

Ye men dwel with your wiues 1. Pet. 3. according to knowledge, giuing honour vnto the wife, as vnto the weaker veſſell, and as vnto them that are heyres alſo of the grace of life.

The dutie of Wiues vnto their Husbands.

The dutie of an honeſt faithfull woman vnto her huſband is, to knowledge her huſband to be her head, to be ſubiect vnto him, to reuerence him/to obey him, quietly to learne of him, to leade a blameleſſe life, to vſe much ſilence, peaceably and circumſpectly to look vnto her houſeholde: and to tyer her ſelf with ſuch apparel as becōmeth a ſober Chriſtian woman.

¶ Probations out of the holy Scriptures.

Ephe. 5. Ye women/ ſubmit your ſelues vnto your owne huſbands/as vnto the Lord. For the Huſband is the wiues head, euen as Chriſte is the head of the congregation, and the ſame is hee that miniſtreth ſaluation to ẏ bodie. Therfore as the congregation is in ſubiectiō to Chriſte, euen ſo let the wiues be in ſubiectiō to their huſbands in all things.

Colo. 3. Ye wiues ſubmit your ſelues vnto your owne huſbands, as it is comly in the Lord.

1. Tim. 2. I wil that women aray them ſelues in comely apparell, with ſhamefaſtnes & diſcrete behauiour, not with broydered heare, eyther golde, or pearles, or coſtly aray, but as it becometh women that profes godlines through good woorkes. Let the woman learne in ſilence with all ſubiection. But I ſuffer not a woman to teache, neither to vſurp authoritie ouer the man, but to be in ſcilence.

1. Pet. 3. Ye wiues be in ſubiectiō to your huſbands, that euen they which obey not the word, may without the

woord be wonne by the conuerſation of the wiues, while they beholde your chaſte conuerſation coupled with feare. Whoſe apparel ſhall not be outward with broydred heare, and hāging on of golde, either in puttīg on of gorgeous apparel, but let the hid man, whic
is in the hart, be without all c
ruption, ſo that the ſpirite be a
and quiet: Whiche ſpirite bef
God is a thing much ſet by. Fo
after this manner in the olde time did the holy women, which truſted in GOD, tire them ſelues, & were obedient to their huſbands, euen as Sara obeyed Abraham, and called him Lord: Whoſe daughters yee are, ſo long as ye do well.

¶ The

❧ The dutie of fathers and mothers vnto their children.

THe dutie of fathers and mothers vnto their children is, to train them vp in the lawe of God, to teach them to knowe [illegible] and his holy word, euen from [illegible] cradles, to bring them vp in [illegible] learning, & neceſſary arts, to [illegible]ole them from the fooliſh & noyſome luſtes of youth, & to garniſh their life wt ſober & graue maners.

¶ Probations out of the holy Scriptures.

Set your harts vnto all yͤ words which I teſtify vnto you this day, and ye ſhall commaund them vnto your childrẽ, that they may obſerue and do all the wordes of this lawe. Deut. 6.

If thou haue ſonnes, bring them vp in nurture and learning, & holde them in awe from their youth vp. If thou haue doughters, keep their body Eccle. 7.

body, and ſhew not thy face cheerful toward thee. Mary thy doughter, and ſo ſhalt thou performe a waighty matter: but giue her to a man of vnderſtanding.

Eccle. 30. He that teacheth his ſonne, ſhall haue ioy in him, and neede not to be aſhamed of him among his aquaintance.

Pro. 13. He that ſpareth the rod, hateth the ſonne: but whoſo loueth him, chaſteneth him betimes.

Ephe. 6. Ye fathers, mooue not your children to wrath, but bring them vp through the doctrine and information of the Lord.

How godly Salomon, yong Toby, Suſanna, Philip the Euangeliſtes doughters, Timothe, and ſuch like, were brought vp of their parents, the holy Scriptures beare witnes.

The dutie of Children towarde their fathers and mothers.

THe dutie of children towarde their Parents is, in their minde to loue them: outwardly to reuerence & honor thē, to obey them in all things yͭ are agreable to Gods will. And if they chaunce to fall into pouertie, to help them, and to giue them wherof to liue.

¶ Probations out of the holy Scriptures.

Eccle. Honor thy father from thy whole hart, and forget not the ſorowfull trauel that thy mother had with thee. Remember that thou waſt borne through them, and how canſt thou recompence them the things that they haue doon for thee?

Ephe. Children obey your fathers and mothers in the Lord: for yͭ is right. Honour thy father and mother (the ſame is the firſt commaundement in the promiſe) that thou maiſt proſper, and liue long on the earth.

Read the confirmations of the fift commaundement.

❧ The dutie of maiſters to their Seruantes.

The dutie of Maiſters to their ſeruantes is, to entreat them gently, to giue them their couenauntes, and to help them that they may afterward be able to liue.

¶ Probations out of the holy Scriptures.

Eccle. 7. Wheras thy ſeruāt worketh truly, entreat him not euil, nor yͤ hireling yͭ is faithful vnto thee. Looue a diſcrete ſeruaunt as thine owne ſoule, defraud him not of his libertie, neither leaue him a poore man.

Colo. 4. Ye maiſters doo vnto your ſeruaunts that which is iuſt & equall, puting away threatnings, knowing that yee alſo haue a maiſter in heauen. Neither is there any reſpect of perſones with God.

The dutie of Seruants to their Maiſters.

THe dutie of ſeruants to their maiſters, is willingly & with a free courage to ſerue them for conſcience ſake, not with the eye but with the harte to obey them, to honour them, gently to aunſwere thē not to pick or ſteale away their goods, but to be faithful vnto thē in all things.

¶ Probations out of the holy Scriptures.

Ye ſeruantes obey them that are your bodily maiſters, with feare and trembling, euen with the ſinglenes of hart/as vnto Chriſte, not dooing ſeruice vnto the eye/ as they that go about to pleaſe men, but as the ſeruauntes of Chriſte, dooing the will of GOD from the hart w good will, ſeruing the Lord/ and not men. Knowing this, that whatſoeuer good deed any man dooth, ỷ ſame ſhall he receiue again Ephe. 6.

of God, whether he be bond or free.

1.Tim. 6. Let as many ſeruaunts as are vnder the yoke/ coũt their maiſters worthy of all honour, that ẏ name of God and his doctrine, bee not euil ſpoken of.

Titus. 2. Exhort ſeruaunts to be obedient vnto their owne maiſters, and to pleaſe them in all things, not anſwering again, neither to be pickers, but that they ſhewe all good faithfulnes, that they may do worſhip to the doctrine of GOD our Sauiour in all things.

The dutie of widowes.

THe dutie of true auncient Widowes (beſides the looking to their owne houſhold, and prouiſion making for their liuing) is to put their truſt in GOD/ to giue them ſelues to the exerciſe of the ſpirite/ to frequent the temple, to bee preſent at the ſermons, to viſit the ſick, to releue the needie, to be rich in good workes, and to continue in ſupplications and prayers bothe day and night. But as touching the yonger widowes/ leaſt they ſhould wax wanton againſt Chriſte, and folowe Sathã, breaking their firſt faith and promiſe that they made to God at their baptiſme (which is to abſtain frõ all vnclenenes bothe of bodie and minde, and to leade a pure and honeſt life) and ſo caſt thẽ ſelues in to daunger of euerlaſting damnation, it is conuenient that they mary again/ bring foorth children/ guide their houſe vertuouſly, and ſo liue in the holy eſtate of matrimonie, that no man may haue occaſion to ſpeake euil of them.

¶ Probations out of the holy Scriptures.

1. Tim. 5 She that is a true widowe and freendles, putteth her truſt in God, and continueth in ſupplications and prayers day and night.

Iudeth

Iudit. 8. Iudith the vertuous widowe, in the hier partes of her house, made her ſelf a priuie chamber/ where ſhe dwelt being cloſed in wᵗ her maids. She ware a Smock of heare, and faſted all the daies of her life, except the Saboths and new moones, and the ſolemne daies that the people of Iſrael kept. She was a woman of a very good reporte with euery one, for ſhee feared the Lord greatly, & there was no body that ſpake an euil woord of her.

Luke. 2. The Godly auncient widowe Anna, departed not from the temple, but ſerued GOD with faſting and prayers night and day.

Of the yunger vvidovves.

1. Tim. 5. THe yung widowes refuſe. For whē they haue begun to ware wātō against Chriſt, they wil mary hauing dānatiō/ becauſe they haue caſt away their firſt faith.

And alſo they learn to go frō houſe to houſe idle: yea, not idly only, but alſo tatlers and buſy bodies, ſpeaking things which are not comly. I wil therfore, that the yunger women mary/to bere childrē, to guide the houſe, and giue none occaſion to the aduerſary to ſpeake euil.

❧ The dutie of olde men.

THe dutie of olde men is, to auoid all lightnes/bothe in word, deed, and countenance, to talke of wiſedome and graue matters, to be ſober/ ſage and diſcrete/ and to lead a pure & vndefiled life/ that they may be an enſample of true Godlines to the yunger folke.

¶ Probations out of the holy Scriptures.

God hateth an olde body that doteth and is vnchaſte. Eccle. [illegible]

Age is an honorable thing: neuertheleſſe, it ſtandeth not onely in the length of time, nor in the multitude Sap. 4.

titude of peeres, but a mans wiſedome is the gray heare, and an vndefiled life is the olde age,

Titus. 2. Exhort the elder men to be ſober, ſage/diſcrete, ſound in the faith, in loue/in pacience.

The dutie of olde women.

THe dutie of olde womē is, as in age ſo in maners, to be ſober, ſage, and ancient to weare no light apparel, but ſuch raiment as becōmeth their age and profeſſion, to be no tatlers but to order their tungs diſcretely, to be no tauerne hunters, nor giuen to drunkenes, but to lead a ſober life, to prouoke no yūng women vnto lewdnes and diſhoneſtie, but rather to ſhowe them ſelues liuely glaſſes and naturall mirrors of all godlines and honeſtie.

¶ Probations out of the holy Scriptures.

Titu. 2. Exhorte the elder women that they be in ſuch rayment as becommeth holines, not beeing falſe accuſers, not giuen to muche wine, but that they teache honeſt things, to make the yung women ſober minded, to loue their huſbands, to loue their children, to be diſcreet, chaſte, huſwifely, good, obedient to their huſbands, that the Woord of God bee not euil ſpoken of.

The dutie of yung folke.

THe dutie of yung folke is, not to be proude but humble, lowly and gentle, gladly to heare the diſcrete talke of their elders, and to be ordred by thē, not to be raſh, but ſober minded in all their dooings.

¶ Probations out of the holy Scriptures.

Ye yunger folkes, ſubmit your ſelues vnto the elders: ſubmit your ſelues euery man, one to another: knit your ſelues togither in lowlynes of minde: for God reſiſteth the proude, 1. Pet.

proud, & giueth grace to the humble.

Eccle. 6. Thou yungman, keep company with the multitude of ſuch elders as haue vnderſtanding, and conſent vnto their wiſedome with thine hart: that thou maiſt hear all Godly ſermones, and that the woorthy ſentences eſcape thee not.

Eccle. 32. If thou be among men of higher authoritie, deſire not to compare thy ſelf vnto them; and when an elder ſpeaketh, make not thou many woordes.

Titus. 2. Exhort the yung men that they bee ſober minded.

❧ *The dutie of all degrees and eſtates* generall, bothe toward God and their neighbour.

THe dutie of all degrees and eſtates generally, bothe toward God and their neighbour is, to beleeue in God, to feare God, and to keep his commaundements